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PREMILLENNIALISM IN AMERICA

BY

WILLIAM H. RUTGERS ~~Th.D.~~

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FOREWORD

With the publication of this thesis I graciously accept the opportunity of expressing my gratitude to all those who have contributed in making this work possible. I am deeply conscious of the inadequacy of language to express the thankfulness with which my heart is filled. I sincerely thank the Faculties of Calvin College, of the Theological School of the Christian Reformed Church, of the Princeton Theological Seminary in America, and the professors of the Free Reformed University of Amsterdam, whose instruction, leadership, Christian example, advice and much personal kindness I was privileged to enjoy.

Especially do I desire at this occasion to thank Professor, Dr. V. Hepp, my esteemed promotor, under whose supervision this work has been submitted for the degree of Doctor of Theology. He it was who directed my attention to the subject of this thesis, who has favored me with helpful suggestions and who has ever been ready to aid in every possible way. I shall ever regard it an honor, Professor, Dr. V. Hepp, to have been privileged to profit by your stimulating lectures. The personal kindness shown me shall ever be a source of happy remembrance.

I cannot refrain to give expression to my appreciation for the many instances of kindness rendered by friends in America, both Premillennialists and those not embracing that teaching; those who have given advice, sent literature or aided in obtaining books which were helpful in the accomplishment of this task. These favors as well as the splendid service rendered by various libraries of Holland, Germany, and America merit my heartiest thanks. I also gladly acknowledge indebtedness to my friend, J. Hoogstra, Th. M., for his willingness to read the proofs.

I am duly grateful for the friendship and hospitality enjoyed in many homes which has made the stay in Holland both pleasant and profitable. Happy indeed, is the prospect of returning to my homeland, there to engage in new fields of endeavor. Yet I must confess that in leaving you, this happiness is mingled with a sense of sadness. I extend my heartiest thanks to the Reformed Churches who have granted me the privilege to preach the blessed Evangel from Sabbath to Sabbath. The bond of faith in Jesus Christ our Lord shall ever unite us, and one day may we together stand before His Throne, there in unison to raise our voices in that everlasting Hallelujah chorus of Him Who saved and loved us, and Who gave His life for us.

Amsterdam, April 1930.

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INTRODUCTION.

Premillennialism is an attempt to satisfy the longing desire of man to peer through the veil of the future. In the nature of the case it cannot fail to be popular. Multitudes, in tip-toe expectancy, stand in awe and admiration of the seer who claims special insight into the subject of prophecy. These twentieth century prophets proclaim that they have been taught the art of "rightly dividing the word of truth". Before entering into an examination of the system of Pre proper, for to be sure it deserves the name of a full-fledged system,[1] it will be necessary to discuss briefly the more defined division and last loci of systematic theology, viz., eschatology. Although it may be admitted that Pre covers the entire field of eschatology in *toto*, yet it is by no means limited thereby. And that which it does represent as an eschatology must be designated as a peculiar, highly elaborate type, a hybrid which in its earlier forms of chiliasm has ever been rejected by church creeds and by the best theologians.

Eschatology, as the name implies, deals with the last things. Other names have been suggested, viz., *De Novissimis, De Consummatione saeculi.*[2] The inadequacy of the name has been pointed out,[3] yet for reason of its long standing, is currency among theologians, we do well to retain it. In distinction from philosophy, eschatology is specifically a theological, or rather, a religious conception.[4] Eschatology is possible only on the basis of divine revelation. Taken, *stricto sensu*, the christian life and world view alone has an eschatology. It is a religious, redemptive, soteriological and cosmical conception, and therefore does not fit into the scheme of empirical science. Pantheism, materialism, naturalism, evolutionism, determinism, positivism, utilitarianism intrinsically cancel eschatology, and if they posit any teleology in order to give their ethics a moral fibre, it can at best, be no more than a borrowed conception which is foreign to the inherent principles of their system.

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[1] Kuyper, *Calvinism,* p. 28, defines a system as follows: "A system is not known by what it has in common with other preceding systems; but it is distinguished by that in which it differs from those preceding systems."

[2] Oswald, *Eschatologie,* Defines Eschatology in this manner: "Der Schlussmomente der religiösen geschichte der Welt, ihren Uebergang in das Stadien der Ewigkeit.... die letzten Dinge des Geschoffenen Universums, Ereignisse und Zustände welche annoch der Zukunft angehören, noch der Lehre der christliche Offenbarung darzustellen, ist die Aufgabe der Eschatologie, in deren Lösung die Dogmatik auch als Wissenschaft ihr notwendiges Ende findet." p. 1.

Slotemaker de Bruine, *Eschatologie en Historie,* Kap. II. *Het wezen der Eschatologie:* so used by Kuyper and Roman Catholic theologians.

[3] Kuyper, *Dictaten Dogmatiek, Locus de Consummatione Saeculi,* pp. 9—10 Kuyper remarks that eschatology though dealing with the last things, does not however exhaust them, and therefore suggests the name, *de consummatione saeculi.* For aim and place of eschatology, cf. Kuyper, pp. 3—4. Its aim is to establish a synthesis, to bring into harmony the two strands proceding from God's eternal decree, viz., of nature and of grace, in order to show the Divine *telos:* the Gloria Dei.

It must be frankly admitted that the subject of eschatology is a difficult one.[5] There have been periods in the history of the church in which there was an especially lively interest in the doctrine of the last things, viz., the early church, and even much more than is commonly supposed, the Middle Ages. Not that these representatives in the Middle Ages believed in a chiliastic doctrine of a personal reign of Christ on earth and many of the common elements belonging to this scheme, yet their interest as such is exceedingly eschatological. Witness the great paintings of these ages. The greatest artists used their brush to portray scenes of the final judgment, hell's torment and heaven's bliss. Because of the one-sided realistic view, the fantastic literalistic conception heralded by these men, the Reformers, out of reaction and also to check this erroneous view presented their eschatology in sober terms. This does not signify, however, that eschatology was of a lesser concern for them. Rather, just the Reformers distinguished more carefully the different modes of expression which together exhibit the manifold wisdom of God. The historical sections of

[4] Slotemaker de Bruine, *op. cit.*, Kap. II. *Het wezen der Eschatologie,* cf. especially summary p. 49. This dissertation of Slot. de Bruine gives an excellent introduction into the burning question of eschatology as developed in the last half century.

See Review of same by Jenkins, in the Princeton Review, vol. 25. p. 509.

[5] Kuyper, *op. cit., Locus de Consummatione Saeculi,* p. 49. says: "De locus over de Eschatologie is een der moeilijkste loci van de Dogmatiek", etc.

Bavinck, "In elk geval de Eschatologie is een der minst doordachte en afgewerkt loci in de Christelijke Dogmatiek." quoted by Bultema, in *De Bereer,* Sept. 22, 1923. p. 200.

Martensen, *Dogmatik,* 4 Aufl. Einleitung, "Denn wer kann leugnen dass die Lehre von der letzten Dingen zu den Schwächsten, am weinigsten ausgefürten Punkten des Protestantischen Lehrbegriffs gehört."

"Eschatology is essentially prophetic and is therefore vague and indefinite, like all unfulfilled prophecy." Schleiermacher, quoted by Strong, *Systematic Theology,* p. 554.

Riley, *The Evolution of the Kingdom.* p. 40.

Scripture they interpreted literally; prophecy in accordance with her genius, again apocalyptic revelation as apocalyptic, etc., and this alone avoids the excesses to which sectarians of every brand tend. But even though a difficult subject it nevertheless is one for which there is a perennial interest.[6] The eye of man looks wistfully to the end. Life like love believes in its own immortality. It is the answer of the heart to the greatest issue of human existence. Christianity has no monopoly on this Utopian hope.[7] The mysterious ever charms the mind, perhaps for the very reason that it is dark. It is certain that there is no point in the Christian faith about which such vague, such nebulous conceptions have been formed as those about the hope which God has outlined for us. Dr. Vos characterizes it in these words: "The trouble with eschatology in the experience of the church has frequently been that it was either dead or overmuch pathologically alive."[8]

We are witnessing in the last few decennia a reawakened interest in the subject of the last things. The statement of Maurice Jones is not overdrawn when he asserts: "The eschatological question, if not the most difficult and disturbing, is at any rate the most living issue in the New Testament criticism and at the present time attracts more general interest than any other subject connected with Biblical studies."[9] There has been a remarkable revival of spiritism; a reawakened interest in unfulfilled prophecy; commentaries on *Daniel* and the *Apocalypse* are the order of the day. Nor is this interest merely an aftermath of the world war, for however high we estimate or attribute the influence of such great national and world wide calamaties on spiritistic sects, yet much of that is of mere passing value, and must, therefore, be explained psychologically rather than a real tendency of the period in question. This reawakened interest is one of the conspicuous features of the religious life of our times. Though we heartily welcome these hopeful signs, we should be on our guard lest we be swept along with a premature enthusiasm. For in spite of the efforts of the last half century, this doctrine is still far from being crystallized into a definite dogma. Though I would resent the agnostic attitude expressed by Leckie,[10] it nevertheless is true that a clear, lucid, well defined locus on eschatology is still a desideratum.

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[6] Kennedy, *St. Paul's Conception of the Last Things,* p. 1.

Kennedy, p. 2, quoting Fairbairn, *Studies in the Philosophy of Religion and History,* p. 154. "To the thinker the theological is the distinctive side of a religion; but to the multitude, the eschatological.... Christianity has exercised a greater command over peoples' thought, not over individual minds, by its eschatology, than by its theology."

[7] Jackson, in *Cambridge Essays* fitly remarks: "Christianity is in fact a system which though preserving a very marked individuality of its own, has nevertheless many features which are to be found also in other creeds." p. 474.

[8] Vos, Princeton Review. Art. *Eschatology of the Psalter,* 1920, p. 10.

[9] Jones, *The N. T. in the Twentieth Century,* pp. 87—88.

If it is true that the theological discussions of the last century were chiefly Christological, viz., following Strauss' Leben Jesu, many "Lives of Jesus" appeared; the last decade of the nineteenth century marked a turn. The German "Aufklärung" which was none other then the exaltation of the ratio of man above divine revelation, consequently a denial of the supernatural and miraculous, attempting to explain all by the immutable laws of nature, removing the point of gravity from the objective to the subjective, thereby cancelling the finality of the Christian religion, could not help but foster its own reaction. This reaction marked the beginning of the breakdown of the liberal, rationalistic school in regard to the explanation of the Person of Jesus, and of Christianity itself, since He is the central figure of Christianity. Scholars conceived the plan of giving a psychological analysis of Jesus' mind, in order to determine the extent of Jesus' accomodation to Judaistic ideals, and they aimed to accomplish this by setting themselves to the herculean task of a searching investigation of the Apocalyptic literature.[11] Allowing in their theory several interpolations in the divine record, yet they felt, viz., J. Weiss, A. Schweitzer, Prof. Burkitt, that there were eschatological strands woven into the authentic words of Jesus.[12] The result was that they declared

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[10] Leckie, *The World to Come and Final Destiny*, pp. 195—196. "The most significant sign of the times in this regard is the increasing tendency among Evangelical theologians to adopt an agnostic attitude towards the whole problem of Destiny."

[11] The works of Shürer, Hilgenfeld, Hausrath, Stapfer, Bousset, Kautsch, Charles, blazed the trail for this method.

[12] Even Maurice Jones, *op. cit.*, p. 104, cannot rid himself of such an idea. He admits that many eschatological passages in the gospels are interpolations of a later hand, due to the coloring of a later age. Even Mark xiii he regards as an interpolation, a small Jewish apocalypse, a "fly-sheet" added to the record. "But", he significantly adds, "while admitting this to be the case there still remains a considerable quantity of absolutely authentic sayings of Jesus in which the eschatological element is beyond question."

See Art. of Prof. L. Berkhof in the Princeton Theological Review, vol. XXV, 1927, pp. 83—102. *Christ in the light of Eschatology.* cf. also Muirhead, *Eschatology of Jesus.* A review of it is given by Dr. Vos in the Princeton Review., 1916, pp. 124—127.

Jones, *op. cit.*, pp. 101—111 and Haupt, *"Eschatologische Aussagen Jesu."* who

Jesus' ethics as He propounded them in the Sermon on the Mount, an "interims Ethik,"[13] designed for abnormal conditions, which is a natural concomitant to a consistent eschatological hypothesis. Even admitting that there were appreciable elements in this interpretation, viz., an emphasis and recognition of the transcendant, supernatural, other-worldly aspect in Jesus' teaching, and a denial of the liberal emphasis on the Kingdom of God, as an ethical brotherhood, yet the outcome is not so laudatory. Berkhof characterizes their position as "thoroughly modern" and "in practice a liberal moralist." As a reaction, this interpretation similar to most reactions, is one-sided. If Jesus was a product of His times, drawing from and imbibing His Messianic conceptions from Jewish Apocalyptic, then how is it to be explained that He never quotes any af that literature but invariably borrows from the Old Testament prophets? This fact is the vulnerable point of the entire hypothesis. The attempt to parcel out the authentic sayings of Jesus in the Gospel record from the unauthentic interpolations is a most precarious and arbitrary operation, which the most expert theological surgeon, with the finest equipment cannot accomplish satisfactorily. Even so, the representatives of this school of interpretation recoil from accepting the consequences of their position when applied to the Kingdom idea. The facts are that Jesus and the Gospels belong together; deny this and we tear asunder the divine record. The point of contact which Premillennialism sustains to this interpretation revolves about the question as to which ideal or world view Jesus embraced and propounded in His Kingdom teachings. Anticipating, was that ideal Apocalyptic or Christian? Pre-s present it in this dilemma, either we accept Jesus' view, viz., catastrophic biblical, which for them is the apocalytic ideal, or we embrace a gradual evolving, evolutionistic, rationalistic one. I reject the antithesis and believe it false. The opposing positions are: Apocalyptic versus Christian.

Pre is profiting from the popularity aroused for eschatology, be it negatively, by this emphasis on the eschatological in the gospels. So too, Pre has gained impetus by the reaction to the modern rationalistic theology developed by Schleiermacher and his

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actually reduces Jesus' eschatological utterances to the vanishing point, they are but mere figurative expressions.

[13] Slotemaker de Bruine, *op. cit.*, p. 27.

Berkhof, *op. cit.*, p. 101.

Jones, *op. cit.*, p. 102.

For a criticism of this hypothesis of an interims ethik, cf. Jones, pp. 101—111.

followers. Schleiermacher had no place for an eschatology in his system and maintained it only as an historic curiosity, relegating it to the category of "prophetischen Lehrstücken".[14] He virtually erased the boundary line between Creator and Creature and in the nature of the case could not maintain a doctrine of the last things.[15] The far reaching influence of this theology is difficult to estimate. Perhaps it is no exaggeration to assert that its leaven is still permeating liberal theology in America today. It found its way into America through the avenues of Bushnell, Parker, and Coleridge, and the fruits we are reaping in the twentieth century American liberalism.[16] Ritschl registered no advance. His conception of the Kingdom of God as an ethical moral brotherhood, realizing supernatural ends, could but minimize its eschatological aspect.[17] Denny states it crassly, Ritschl, "is a theological positivist who simply abjures the transcendent, ... Heaven and Hell are beyond the theologians beat."[18]

This unbounded enthusiasm and popularity of eschatological discussions, the rapid strides of adventism, its ideas propagated by sectarians denouncing the name "Adventists" and sailing under another emblem, palpably demonstrates the truth that man cannot live without an eschatology. It proves conclusively that the voice of the heart cannot be stilled, that man is not mere mind. A full practical, real human life cannot be cramped within the narrow confines of a mechanistic, rationalistic, deterministic or positivistic scheme which strips life of meaning, purpose and content. The greatest issues of human existence, the three searching interrogations, whence, what, whither, are not settled by dogmatic assertions or cold, abstract reason. Such answers do not satisfy the human heart and that silent reaction, like an underground stream periodically, forcibly comes to the surface. Though modern liberal theology is humanistic it is nevertheless not human. Eschatology is not modern. It is a human need, finding its explanation in man's creation in the image of God. It is the antithesis of what is and what ought to be: the actual and the ideal. We find such desires expressed by ancient sages and poets, Socrates, Plato, Cicero, Seneca. Hesiod, Virgil, Ovid and the glowing pictures of the Old Testament prophets. Christianity, being a redemptive religion, par excellence, could not exist without such an eschatology. The deeper roots lie in our theistic conception of the Creator Himself, being an intelligent being, a loving and righteous God. In all that He wills or decrees is intelligent, sagacious purpose. Eschatology necessarily posits a *telos* and Christianity based on divine revelation alone has such a positive teleology. Added to this, the doctrine of the last things is intensely practical. Fichte has said: "Was für eine Philosophie man wähle, hangt davon ab, was für eine Eschatologie man hat." We intuitively believe that our future is conditioned by the life we lead on this present earth. Just because of its practical nature and of the constant danger of not properly distinguishing the different forms of revelation we are in constant danger of allowing our fantasy to lead us in unexplored regions, tempting us to peer behind a veil which God has wisely drawn. If we raise eschatology to an entire system of theology, then what is to be expected follows, viz., a layman's theology. It might be well to remember the old addage that "the uninspired prophet is a fool."

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[14] Brunner, *Die Mystiek und Das Wort,* p. 258. "Die Moderne Theologie hatte im Gefolge Schleiermachers, eine Aaffassung vom Glauben entwickelt, von der aus das Eschatologie als ein historisches Kuriosum, als ein rein Zeitgeschichtlich bedingtes Anhängsel der eigenlich religiösen Motive erscheinen musste."
Kliefoth, *Christliche Eschatologie*, p. 10. Speaking of Schleiermacher's Eschatologie; ...."Dass nichts ein integrirender Bestandtheil der Glaubenslehre sein könne was sich nicht aus dem christlichen Bewusstsein heraussetzen lasse oder wenigstens sich durch dasselbe vermittele."

[15] Althaus, *Die Letzten Dingen.* Althaus grapples with the philosophic problem, viz., the relation of time to eternity and the meaning of the *telos*. Just because Schleiermacher and Ritschl did not recognize the tension between the relative and the absolute, their eschatology could not but be supported by broken crutches. cf. also Slot. de Bruine, *op. cit.,* pp. 42—45.

[16] Burggraaff, *The Rise and Development of Liberal Theology in America,* p. 131. and references given in note on same page.

[17] Robertson, *Regnum Dei,* pp. 358—359.

[18] Denny, *Studies in Theology,* pp. 228—229.

Asserting that the Old Testament is eschatological, is a commonplace. Although initially fulfilled in the word made flesh, yet we feel that this does not exhaust the glowing prophecies which portrayed a period when righteousness and peace should dwell on the earth. We cannot fail to recognize two tendencies in these prophecies, viz., a spiritual-ethical, universalistic one, which represents righteousness in contradiction to ritual; and a certain particularistic and nationalistic strain which triumphed in Judaism. The New Testament built on the foundation of the Old, blends this into a more sublime harmony and lifts it out of the carnal and sensual plane; it discards the extravagances and fanciful embellishments. Jesus' words, which are normative for us, are foreign to all fantastic schemes of the future. Coming to glorify His Father, His eschatology, too, served that one purpose. Every attempt to exalt the nationalistic, material, carnal tendency of Judaism is opposed to His teachings and to the general drift of the New Testament itself. According to Paul the christian already tastes the sweetness of the eternal happiness and shares incipiently the "powers and privileges of the world to come". His life is viewed, conditioned and governed *sub specie aeternitas*; it is semi-eschatological.[19] However illuminating the pseudo-apocalyptic literature may be, it goes too far to admit with Salmond[20] that this literature furnishes the key to the New Testament doctrine of the last things, or allow with Brown[21] the assertion that there is a direct influence of the Persian religion on christian eschatology.

The subjects generaly treated under eschatology comprise the following: intermediate state of the dead before the final resurrection, the second personal, visible, bodily and glorious advent of Jesus Christ, the *signis praecursoriis*, events transpiring prior and consequent to Christ's return, and the final consummation of the Kingdom of God.[22] The sources for such an eschatology can only be divine revelation. More specifically they can be designated as: the Old Testament prophecies, incipiently fulfilled in Christ's first Advent and awaiting complete fulfillment at His Second Coming; the eschatological discourses of Jesus; Paul's letters to the Thessalonians; II Peter; and the Apocalypse. It is, however, a fatal error to limit it to any one section of the Scriptures, a feature common among sectarians. Their method is to attach particular signifiance to a certain class of texts, build up a theory on the basis of these and then manage to twist the rest of the Bible to conform to this hypothesis. The content of the eschatological hope is in brief this, "He comes, Jehovah comes, the Messiah comes, from Genesis to Revelation this is the import of the message in which ultimately the eschatological hope embodies itself".[23] The rapture of the soul will consist in the beatific vision of its Maker, to "know and enjoy God forever".

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[19] Vos, Art. in Princeton Review., 1911. *Pauline Eschatology and Chiliasm,* pp. 26—60.

Grosheide, *De Verwachting der Toekomst van Jezus Christus,* p. 77.

Schaff, *Studies in Eschatology,* Art. in Presbyterian Review., 1883., pp. 723—743, cf. p. 730.

Kennedy, *St. Paul's Conception of the Last Things.*

Carre, *Paul's Doctrine of Redemption,* Carre believes that eschatology was a piece of Paul's world philosophy....man's salvation being a chapter of cosmical history as it unfolded itself to the dualism of Paul....that Paul worked in a higly syncretic environment and was influenced by it. Moreover, he accepts the Baur hypothesis of the interpretation of Paul's letters, viz., that they were written to meet particular situations and to answer specific questions which presented themselves in Paul's missionary work. cf. Preface and pp. 1—2, 59.

[20] Salmond, Art. *Eschatology* in H. D. B. pp. 749—756.

[21] Brown, *op. cit.,* p. 31. 66. Brown refers to work of Salmond., *op. cit.,* Stave, *Einfluss des Parsismus auf das Judentum* and an Art. of Cheyne in the Expository Times, *Possible Zoroastrian Influence on the Religion of Israel,* to substantiate his view. Such a position proceeds on the assumption of the Rationalistic, the Higher Critical point of view and not from the positive Christian view of the Holy Scriptures.

[22] cf. any standard work on systematic theology; subject eschatology., viz., Hodge, Kuyper, Bavinck, Böhl, Strong, Shedd, ... Dorner, Nitzsch, Martensen, Van Oosterzee...., Kliefoth, *op. cit.,* p. 5., defines it thus: "Der Inbegriff dessen aber, was uns die Heilsoffenbarung von der mit dem Schlusse dieses Weltlaufs der gemeinde Jesu und den Gläubigen in ihr und der Welt mit ihr bevorstehenden Vollendung und von den Gottesthaten sagt, welche dieselbe bereiten, herbeiführen und aufrichten sollen, bildet den Inhalt der Eschatologie, und die dogmatische wissenschaftliche Bearbeitung dieses Inhalts ist die Eschatologie."

Kuyper, *Locus de Consummatione saeculi.,* p. 130.

Kliefoth, *op. cit.,* pp. 6—17.

In the formulation of the eschatological hope the church has moved between two poles, each an extreme, an excess which must be carefully avoided. The one construes this hope realistically, the other too spiritually. I resent the antithesis immediately; it is a dilemma of man's own concoction, but because this antithesis is constantly heralded, it is necessary to emphasisze this fact. It is commonly asserted that the Reformers swung the pendulum towards spiritualization whereas the Anabaptist sectarians fell to the other extreme. This does injustice to the Reformers. For by duly distinguishing the modes of speech in which God has clothed His revelation they avoided the excesses of the sectarians, yet no one can substantiate the charge that they resorted to Origenistic spiritualization. We meet with an excessive realistic eschatology[24] in Jewish Apocalyptic literature, in early chiliasm as it found expression in the Roman visionary Hermas, Papias, even more objectionable was that represented by the Montanists. The erroneous allegorizing and spiritualizing tendency found its way in the church through the avenue of Origen and his school. As Thomas expresses it: "A Christianity simmered down to a mere ethical gospel will sooner or later lose its grip on mankind".[25] N. West revolts against the same idea, we must not "rob" he observes, "corporeity of its rights in the resurrection or dissolve under the idea of glory the resurrection body into a gauzy texture ballooning in the sky".[26] Redemption includes the cosmos: there will be a new heaven and a new earth; the new Jerusalem, painted in earthly colors, whose Maker and Builder is God. Whatever our idea of it may be, the fact remains that we will be clothed with a glorified body, yet a body nevertheless, to inhabit this new Jerusalem.[27] In order that eschatology as the capstone of systematic theology may be raised to its proper place, lifted out of the labyrinth of confusing ideas, and may retain its theocentric character, and may crystallize into a dogma, it must needs be built up anew, not from isolated prooftexts or sections, but from the entire word of God. No satisfactory solution can be attained by any simplicistic, biblicistic or anti-intellectualistic movement. Only a sound dogmatico-exegetical method, if diligently applied, can insure real advancement.

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[23] Vos, *Eschatology of the Psalter,* in Princeton Review, 1920, p. 23.

[24] For a good summary of this Realistic Eschatology. cf. Robertson, *op. cit.,* p. 129.

[25] Thomas, *The coming Presence,* p. 97.

The aim of these introductory pages has been to demonstrate the fact of an agitated revival of interest in the subject of eschatology, the causes lending impetus to it, and a brief consideration of the proper domain of eschatology. I affirm that Pre today is benefiting by this general wave of eschatological interest. To speak of the history of Pre is in a sense a misnomer, for Pre like Chiliasm or like German Pietism, is a tendency "affecting all sects and resulting in the formation of new ones."[28] Being sectarian, Pre has lately taken on a new mask, behind which it shields itself, which to be sure is cunning to the highest exponent, viz., undenominationalism. This sort of "ism" is becoming popular and is exceedingly attractive for it shuns the stigma of sectarian, and breeds an attitude of pride, of superior spiritual insight. America, the land of religious freedom, has more "brands of religion—than any other country."[29] No, America in this present age is not sceptical, it is rather an "age of incredible faith." It harbors amazing cults and "isms", and today we are witnessing a great hegira from organized churches to these *"isms"*. The wide dimensions of this new "ism" undenominationalism, is nothing short of amazing. It is perhaps no exaggeration to assert that American Christianity is Premillennarian; the Fundamentalists have included it in their creed. Nor is it as innocent as it might appear. Dr. Brown has said years ago; "Premillennialism is no

[26] Gray, *Text Book on Prophecy*, p. 134, quotes the words of N. West.
[27] Kuyper, *De Gemeene Gratie*, Deel I, p. 480. Kuyper, *E Voto*, p. 232.
[28] McCown, *The Promise of His Coming*, pp. 141—142.
[29] Carroll, *The American Church History Series, The Religious Forces of the United States*, p. XV. Preface. cf. also Landwehr, Art. *Chiliasme in Christelijke Encyclopaedie*.

barren speculation—useless though true, and innocuous though false. It is a school of Scripture interpretation; it impinges upon and affects some of the most commanding points of the Christian faith; and when suffered to work its unimpeded way, it stops not till it has pervaded with its own genius the entire system of one's theology, and the whole tone of his spiritual character, constructing, ... a world of its own; so that, holding the same faith, and cherishing the same fundamental hopes as other christians, he yet sees things through a medium of his own, and finds everything instinct with the life which this doctrine has generated within him."[30] It has grown to an entire system which is intricate and puzzling to those not initiated. The fertile imaginative minds of these students of prophecy have coined a new prophetic vocabulary. Realizing this, some have added glossaries of Pre technical terms in order to aid the reader. It draws deep furrows through the Word of God, finds in God's plan of the ages several dispensations, a number of covenants, judgments, resurrections, distinguishes between different comings of Christ, a coming for and with His saints, of a Rapture, Tribulation, Tribulation saints, Revelation, of a two or threefold people, Israel and the Church eternally separated, and exhausts practically the whole of the Old Testament prophecy and that of the New Testament as well, in the glorious coming Millennium of peace and prosperity on the earth. Upon the far-reaching consequences of such an elaborate system it is vain to speculate. Indeed, it must make a serious difference in the whole system of our theological thinking. J. A. Seiss, a scholar anxiously claimed by Premillennarians, remarks, "There is scarcely a doctrine which is not more or less affected by the ground we take upon this question. Our decision will and must affect our views of the resurrection, of the Kingdom of God, of death, and life beyond death, of the second coming itself, of the nature and purpose of the present dispensation, particularly of the Judgment and what is to come after it, and the whole condition and life of the finally redeemed."[31] Such assertions by an ardent Premillennarian should be sufficient to convince us that the Premillennial faith affects the whole gamut of our theological system.

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[30] Brown, *Christ's Second Coming: Will it be Premillennial?* pp. 6—7.

[31] Seiss, *Millennialism and the Second Advent,* p. 67. He further states that "it will and must affect the practical observance of the solemn and reiterated injunctions with respect to Christ's second coming. And it will and must make or unmake to us many most pregnant passages of Holy Writ, rendering them grandly luminous, or sealing them meaningless and uncertain, mere riddles for interpreters to guess at, without agreement as to any clear and certain import of them."

The literature on Premillennialism is voluminous, the greater part of it is of such a superficial nature as to be of little scientific value. The list of "Second Coming" books or related subjects constitute a library by themselves. They are strewn along the shores of Christianity throughout the centuries. It will be the purpose of these pages to investigate Premillennialism in America. In order to ascertain what Premillennialism is we shall be prompted to inquire as to its rootage; its historical background; its history in America; a characterization of its fundamental principles; a discussion of the system as we meet with it today; and a final chapter embodying criticisms and objections.

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cf. also Brookes, *Maranatha, or, The Lord Cometh,* pp. 373—374. He too mentions other important truths with which the doctrine of premillennial advent is directly connected, viz., abiding presence of the Holy Ghost with His people during the entire period of their Lord's personal absence; the nature, calling and hope of the church; the restoration of Israel; the manifestation of the antichrist;....etc.

Merrill, *The Second Coming of Christ,* p. 154, claims that whereas Pre or Post-millennialism is no denominational division, it does not imply serious differences upon Evangelical doctrines or on questions of vital purity and practical godliness.

CHAPTER I

PREMILLENNIALISM: BACKGROUND

A. Definition of Terms: Pre, Post, and A-millennialism

The term "millennium", and its derivations, viz., millennarian, millennium, millennialist, millennianism, millenniarism, and millennary, found its way into christian vocabulary, under influence of the twentieth chapter of John's *Apocalypse*. It is derived from two latin words, *mille* meaning thousand, and *annum* meaning year. So too Chiliasm etymologically receives its name from the Greek "Chiliad", signifying a thousand. The prefixes *Pre*, *Post*, or *A*-millennialism designate the particular theory we embrace concerning this thousand years mentioned in the *Apocalypse*. It is commonly understood that those bearing the name of Premillennarians or millennarians today are logically the same as the Chiliasts of former centuries.[2] In the main this is correct[3]. It is, however, more accurate to distinguish between chiliasts and rather employ the more appropriate designations, Pre, Post, and A-millennialism. Save for a very few exceptions, the general rule of Premillennial writers is to divide all nominal christians into two classes: viz., Pre or Post millennarians. This is a glaring blunder and does not plead for their boasted scholarship. It must be admitted that recently a few freakish references by Premillennial representatives have been made to the A-millennial position, but these can scarcely be taken as serious.[4] Such allusions are but a sample of bitter

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[1] Warfield, Art. in "The Bible Magazine", April, 1915, bearing the title: *The Gospel and the Second Coming*.

[2] Torrey, *The Return of the Lord Jesus*, suggests on p. 145, that those who retain the hope of the millenium are premillenialists, millenarians or chiliasts.

[3] Historically this can be challenged, J. A. Seiss, for instance, speaks of the "millennialists" by which he means to specify the Post-millennarians.

Bultema claims that chiliasm is in reality Postmillennialism! cf. *Bereer*, Oct. 21, 1920, p. 293, that chiliasm historically became Anabaptist Postmillennialism. cf. also *Bereer*, Aug. 7, 1922, p. 135.

[4] I have reference to the March and October issue, 1929, of *Grace and Glory*. In the March number we read these words of Bennink, article entitled, *Praying Dispensationally*, p. 3. "Those who formerly held to the post millennial, misinterpretation of scripture have grown discouraged in the face of defeated pet ideas and instead of burying their intellectual pride and 'taking God at His Word,' they have invented a theory which they have very appropriately called the 'A' millennial explanation. We say 'very appropriately,' because 'A' means 'nothing'. No one can hold very fast or very long to 'nothing'. In the October

satire, of militant enthusiastic premillennarianism run riot, devoid of any real argument. They demonstrate either an ignorance of the master theologians who have held and those still advocating that position, or a lack of christian courtesy and modesty towards them. They ellicit a remark of the stern elder George Storrs concerning the excitement caused by Miller, who by his arithmetic calculations had predicted the end of the world in 1843 or 1844. "It was" says Storrs, "nothing but Mesmerism, by which I mean it was a product of a mere human influence; in other words, it was not of God; and I would not say it was of the Devil; hence.... a mere human influence called Mesmerism".[5] For reason of ignorance of the A-millennial position, many are driven by coercion to the Pre theory. Aversion to the extreme type of Post-millennialism as it is presented by Pre brethren is accountable for this fact. We should, however, take cognizance of the truth that multitudes have believed that the millennium mentioned in the *Apocalypse* is either wholly past or long since begun.[6] The dilemma which amounts to an appeal of Pre-s: either accept a literal millennium of thousand years' duration with a host of Old Testament prophecies superadded to give it content, or deny the infallibility,

issue De Haan penned an article under this caption; *What is an 'A' Millennialist?* His conclusion is similar to Bennink's, only his explanation is more vicious and elaborate. Describing the a—millennialist he says, "Basically speaking, there is no such animal. Yet there are a great number of individuals today who are foolish enough to reveal their ignorance of the scriptures by calling themselves under the nondescript title of 'A' millennial. An 'A' is as the prefix implies, NOTHING. 'A' means nothing, and that is what it is. It is an admission of ignorance (!) .... they throw overboard the 'thousand years' and spiritualize the whole matter.... they are not 'A's' by choice, but by coercion.... They are forced to give up that wild and fanciful theory in the face of history and present day developments and so they creep in the flimsy shelter of the loophole of 'A'..... An A—millennialist is one who has too much sense to believe that the 'Post's' are right but not enough backbone to admit that the 'Pre's' are right. It is a makeshift....a poor excuse....," Think of the very boldness, cold, brazen audacity to style such eminent theologians, whose names ring true blue among christians of every denomination, viz., Hodge, Kuyper, Warfield, Bavinck, not to mention those now living of international reputation in the theological world, as ignoramuses! It is a soothing calm to retreat from such madness to such a book as that of C. E. Erdman, *The Return of Christ.* Though a Pre he treats with christian modesty and love the positions of the Post and A—millennialists.

A somewhat curious and novel opinion is proposed by Hospers in *De Bereer,* July, 7, 1919, p. 39. Having distinguished Pre and Post millennarians he claims that there is another, to which, category Kuyper and Bavinck belong, viz., the Old-Reformed view. His explanation of this theory proves it to be, however, none other than the A-millennial position.

[5] Sears, *Days of Delusion,* p. 242.

[6] Patterson, Art. in "The Presbyterian Review," 1883, *The Second Advent not Premillennial,* pp. 221—252.

clarity, unequivocal language of the Bible, is one of their own creation and is not found within the covers of Holy Writ.

Since it is true then that Pre more specifically represents an antithesis to the Post-millennarian scheme, and to be sure, the differences are not imaginary or unreal, we should inquire as to this Post-millennarian theory. This will enable us to understand more clearly the contrasting view and the particular edge they aim to blunt. It is commonly asserted and recognised by Premillennial writers that this Post-millennial theory was introduced by Daniel Whitby, somewhat more than two centuries ago.[7] Conscious that it was novel, he styled it a "new hypothesis". The full title of the essay which gives the substance of his theory is as follows; "A Treatise on the True Millennium, showing that it is not a reign of persons raised from the dead, but the church flourishing gloriously for a thousand years after the conversion of the Jews, and the flowing of all nations to them thus converted to the christian faith."[8] It is not incorrectly described as the ecclesiastical theory of the future.[9] Having assumed such a millennium of peace, prosperity and blessedness and finding nothing in the ages that comprise history up to the present moment that will answer to such a period, even granting liberal allowances, the only logical conclusion is that it is still reserved for the future. As to the fact and belief in such a millennium it is in full agreement with Premillennialism, and here both mark the point of departure from the A-millennial view. Originating with Whitby, it was advocated by Hammond, Hopkins, Scott, Faber, Vitringa and many others.[10] Its most able defender was undoubtedly Dr. D. Brown, whose book, popularly kwown as, *The Second Advent*, is quoted by nearly all Premillennarians and in the estimation of Snowden is the strongest argument for post millennarianism and the most destructive criticism

[7] Seis, *op. cit.*, p. 12 note, p. 17 and note.
Kellogg, *Are Premillennialists Right?* p. 27.
Bultema, *Maranatha*, p. 262.
Brookes, *op. cit.*, pp. 321—324.
Blackstone, *Jesus is Coming*, p. 41.
Gaebelein, *The Harmony of the Prophetic Word*, p. 188.
Elliott, *Horae Apocalypticae*, vol. IV, p. 140.
Harrison, *His Sure Return*, pp. 78—79.

[8] Seiss, *op. cit.*, note p. 17. [9] Elliott, *op. cit.*, vol. IV. p. 170.

[10] Silver, *The Lord's Return*, p. 39.
Bultema, *op. cit.*, p. 262.
The Coming of the Kingdom of Christ, a book comprizing the lectures given at the Chicago Prophetic Conference, 1914, p. 242.

of premillennarianism ever produced.[11] The fundamental difference between Pre and Post does not lie in the fact of such a millennium but rather in the agencies which are to introduce it. Again, it is not a question as to whether or not there is to be a second coming of Christ, both believe this truth. They differ as to the time when, and the purpose of that coming.[12] It is evident that if we postpone Christ's coming at least a thousand years from the present time, since the millennium according to the Post view is still future, that this has a tremendous practical bearing. The exhortation to watchfulness cannot on that basis have a burning appeal. Nor is the difference one concerning a reign of saints with Christ on this earth. Both accept this as an important tenet in their system. So too, they agree as to the millennium but differ only as to its purpose, its nature, and final end. Whereas Post-millennialism has a sober view of the millennium, the Pre theory tends to endless intricacies and fanciful elaborations. Erdman claims that the main difference is as to the order rather than as to the reality of events,[13] and though there is a great divergence between the two views, yet the points of agreement are more important.

According to the Post-millennial scheme the gospel agencies are to be effective to such a degree that permeating the entire world they gradually prepare and finally usher in the promised millennium.[14]

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[11] Snowden, *The Coming of the Lord,* p. 27—28.

[12] McClenahan, Art. in *Bibliotheca Sacra,* vol. 76, 1919. *The Fundamental differences between Pre and Post-millennarians,* pp. 289—311.

[13] Erdman, C. R. *The Coming of Christ,* in "The Fundamentals" vol. XI, p. 98. Erdman's committals on the Second Coming represent a mediating position between Pre and Post and is very conciliatory.

[14] Beckwith, Art. *Millennium* in Schaff-Herzog Cyclopedia, vii. p. 377. For an elaborate view of Postmillennarianism see Brown, D. *The Second Advent.*

Hodge, A. A. *Outlines of Theology,* p. 568—571.

Kellogg, *op. cit.,* claims that Hodge confounds this view with Augustinianism. cf. note p. 27.

For a general statement of Postmillennialism cf. Gaebelein, *op. cit.,* p. 187f.

Kellogg, *op. cit.,* p. 23f.

Kellogg, Art. in *Bibliotheca Sacra,* vol. 76. p. 248.

Haldeman, *Why I Preach the Second Coming,* p. 81; *Ten Sermons on the Second Coming,* p. 151f; *The Coming of Christ, Both Premillennial and Imminent,* p. 1f and p. 13.

Brown, C. E. *The Hope of His Coming,* p. 10 f.

Blackstone, *op. cit.,* p. 37.

Morgan, *God's Methods with Man,* pp. 49—50.

Warfield, *op. cit.*

Elliott, *op. cit.,* vol. IV. p. 140f.

Wimberly, *Behold the Morning,* p. 199f.

Seiss, *op. cit.,* note, p. 7 and 17.

Erdman, *The Returni of Christ,* p. 37 and 65f.

Silver, *op. cit.,* p. 39f.

This gospel will be preached unto every nation, it will prepare the world for the vision given the prophetic seers of the Old Testament. The gospel agency is not despaired of, it can harbor no defeat, but will win its way, dominate society, put down evil, will christianize nations and governments and when once holding such universal sway the glorious millennium will commence. Then shall that golden age for which men have dreamed and poets have sung be realized. There will be a brotherhood of men, wars shall cease, envy, jealousy, rivalry among individuals and nations will be forever blotted out. The Kingdom of Christ or of God, preparatory to the final consummation when God will be all in all, will be established by the ordinary means of grace, and not by the coming of Christ in bodily visible form. The millennium signifies Christ's complete *regnum gloriae*, a spiritual rule and moral sway over His subjects. The King is present in the person of the Holy Spirit whom He sends to accomplish His task. At the beginning, or during this period the Jews will be converted to Christ. Although the millennium will be of unparaleled peace and prosperity, it will yet end in great Apostasy, and a terrible conflict between the Christian and non-christian forces will ensue. In the midst of this battle which is of short duration Christ and His host of angels intervene. Jesus now returns bodily and visibly to the earth, the old world is destroyed and purified by fire, the last trump is sounded, those living are translated, a universal simultaneous resurrection of the dead and a general judgment follows, each individual receives his due reward and is directed to his eternal destination, heavenly bliss or everlasting perdition as the case may be.

Ardent Premillennarians, however, are not satisfied with this presentation of their opponents' view. In order that their own theory may appear more plausible they paint the Post theory in darkest hues. A Postmillennialist becomes a star gazing optimist or idealist, who is exultant over every advancement or social improvement. He sees the dawning realization of his millennial dreams in the advanced civilization of the present time, in better social conditions, the righting of social wrongs, the more ideal understanding between the rich and the poor, capitalist and laborer, the wide dissemination of learning, the progress in every department of science, etc. He expects a speedy end to all war and strife by

Brookes, *op. cit.*, p. 16f.
Snowden, *op. cit.*, pp. 5—6.

international arbitration, leagues and a court of nations. Indeed, he sees life through his optimistic spectacles and in his enthusiasm for the rapid onward march of Christian ideals he already sees the shining links of the strong chain[15] that will bind the arch deceiver for a thousand years. In the face of such post-millennial idealism and optimism consider the shattering argument which premillennials can muster forward in that which transpired in the years 1914—1918. But the Premillennialist is not yet content with this description, and is not sparing in the epiteths hurled at his opponent, the Postmillennialist. He is a rationalist,[16] embracing the evolutionistic world view, denying the supernatural and the miraculous. Revelation, in his estimation, resembles a "crazy-quilt", a patchwork put together by cunning hands. He denies the thousand years or makes it symbolic or ideal.[17] He is speculative, naturalistic, humanistic,[18] even atheistic and infidelic.[19] The Post theory is "extra-biblical, unscriptural, without foundation in the bible, confusing in exposition, absurd as exegesis and contradicted by facts of history, observation and experience".[20] That which forms the substance of many Pre writings is a reaction to this excessive view of Postmillennialism, stretched to its highest tension and painted in its blackest colors. One cannot help but feel that in their extreme presentations of the opposing view, they are creating imaginary foes and truly fighting a "straw-man".

We shall concern ourselves now more particularly in an examination of Premillennialism itself. We shall attempt to arrive at a definite conclusion, a concrete conception, a clear, concise statement and definition in answer to the query, what is Premillennialism. One would expect since their literature is so popular and voluminous, that this is an easy task. Moreover we often meet with this argument in Pre writings, that however much they may differ among themselves as to confessional church doctrines, church polity, or otherwise, here in this one grand truth of premillennialism there is perfect accord.[21] Although differing as to minor particulars, yet these are of no specific or far reaching consequence. Here then, we have an instance of a beautiful harmony, a oneness of ideal, a unity among christians of every creed which should excite admiration. It is this vaunted pride, this boasted harmony which is often urged

[15] Haldeman, *op. cit.*, p. 2. [16] Wimberly, *op. cit.*, p. 205.

[17] Torrey, *op. cit.*, p. 145. [18] Torrey, *op. cit.*, p. 151.

[19] Wimberly, *op. cit.*, p. 210.

[20] Haldeman, *Ten Sermons on the Second Coming*, p. 153.

[21] Brookes, *op. cit.*, pp. 18—19.
Bultema, *Bereer*, July, 7, 1928, pp. 70—71.

as an argument in Pre propaganda. Especially are they fond of adducing long lists of those who are avowed, outspoken Pre-s.[22] The speakers chosen for their periodic, prophetic conferences are selected from several denominations: Baptist, Presbyterian, Methodist, Episcopalian, Reformed, etc. It does not require a great deal of sagacity to see that this is directly in line with our new popular "ism", *undenominationalism*. Indeed, when we have progressed or retrograded to that stage where we have lost our sense of distinctiveness, then the time has arrived to flag the danger signal. Or have we become so stupid to suppose that our eschatology, (and let me say in parenthesis, that that is the proper field of Pre, it should not attempt to be a whole system of theology) is a doctrine similar to some accessory that can be attached to any system? Eschatology is a part of our world, and life view. As a unified view it bears relation to all its inherent parts. A Calvinistic, Reformed eschatology cannot be a Baptist eschatology, nor visa versa. If this harmony were a fact it should justly elicit a suspicion against such a system.

But what is more damaging is that this boasted harmony does not exist. Instead of being an easy, simple task to define Premillennialism it is a most difficult and hazardous one. Pre, like the conception modernism or liberalism, has no stable, fixed, well defined boundaries, but is so elastic as to allow heterogeneous ideas. Similar to the representatives of modermism they do not agree in what they affirm nor is there harmony in what they deny. To give a full definition, complete description of all the eccentric variations of the Pre scheme from the orbit of christian sobreity, would fill volumes.[23] Even among Evangelical christians, leaving out of consideration the numerous smaller sects where such diversity of opinions can legitimately be expected, the enthusiastic advocates of the Pre scheme have advanced such elaborate interpretations of unfulfilled prophecy, and are so dogmatic in their assertions, so positive that their explanation and exegesis do full justice to the harmony of biblical truth, that they cause the judicious grief.[24] Indeed it is possible to give a general scheme of their teaching, but generalizations however valuable and common in our practical life, are ever to be used with caution. We often find that our generalizations when subjected to a searching scrutiny need considerable planing and polishing. So too, this concept of Premillennialism, when the attempt is made to specifically characterize and define it, the results are a legion of conflicting answers. To demonstrate that this is not imaginary we shall pass a review of several such definitions and characterizations that have been suggested.

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[22] This scarcely needs substantiation. He who acquaints himself with Pre literature will be convinced of this fact. To mention but a few:
Torrey, *op. cit.*, pp. 146—149.
Harrison, *op. cit.*, pp. 29—84.
Report of the Chicago Prophetic Conference, 1914.
The Coming of the Kingdom of Christ, p. 64, p. 84.
Kellogg, *Are Premillennialists Right?*, p. 125f.
Bultema, *op. cit.*, pp. 314—389.
Blackstone, *op. cit.*, p. 66.
These lists, however, are not accurate and contain glaring errors.

[23] Berg, *The Second Advent of Jesus Christ, Not Premillennial*, p. viii. Preface.

In answer to the question as to what is popularly and generally known as Pre we would receive a response somewhat as the following. A millennium, a *regnum millennarium*, a christocracy of a thousand years on this earth is assumed. This fact is for them so certain that only a very few even consider it worth the effort or of sufficient import to even raise the question. This millennium cannot be ushered in by the instrumentality of men nor by the ordinary means of grace. There is but one agency which can effect this end, viz., the coming of Christ. This alone is the productive cause, the indispensable condition of the golden age promised for this earth. The gospel dispensation is for the purpose of evangelization, not for conversion of the world. We should not hope for nor hold it as an ideal of the church's agency that its commission to preach the gospel and baptize is anything beyond evangelization. Consequently we cannot expect that the gospel will be universally received. The church serves an elective purpose, preparing and gathering a bride for the coming bridegroom. The kingdom of God is now in abeyance. Strictly speaking, there is no kingdom of God on earth at present and for that reason every instrumentality we employ tending to the extension of that Kingdom, every prayer, longing and desire of the christian individual that the Kingdom may become manifest in his life and in the world about him is devoid of meaning. All attempts of man to establish it upon earth, while the rejected and banished King is absent, can be but futile. Therefore all hopes for world wide dissemination, progress and triumph of the gospel must be deferred until the King Himself comes in Person. Whereas the church will not conquer the world, the reverse of this becomes the biblical statement of the actual fact. The world will gradually grow worse, sin and evil in a most pronounced form will continue in their mad rage, terminating in the man of sin, the Anti-Christ. This present period, in spite of its boasted pride, its enviable progress in every sphere, science, philosophy, inventions, etc., the much lauded and praised twentieth century civilization, is yet an age in which "darkness in man and evil in Satan is holding high carnival." Christ's coming is imminent, He may appear at any moment. The constant admonition to the suffering and pilgrimaging church is to watch for Him. Suddenly like a thief who comes unawares in the silent watches of the night, He comes in the clouds of the heavens and rings the marriage bells. The saints of all ages are resurrected from the dead, the living saints are translated and together they are taken up in the air to meet the bridegroom. This is technically called the Rapture which is of seven years duration. The Rapture is the specific hope of the church. It must be observed that this is not yet the real coming of Christ, for which the church of all ages has longed, and for which she still prays, "Even so, Lord Jesus, come." I merely aim to state the popular notion of Pre in this paragraph anticipatory to a fuller discussion reserved for another section. During this period the prophetic seventieth week of Daniel will find its realization. While Christ and His saints are enjoying in rapturous bliss the wedding feast in some etherial region above, the earth is being tried with frightful portentous tribulation. This represents the great tribulation of which we read in Holy Writ, the like of which never has been or never shall be. The anti-christ is holding the reins of the earth's government; he rules with autocratic sway. He succeeds in accomplishing and effectually bringing to realization a compact or covenant with the Jews, who have prior to this period, (the Zionist movement is regarded as the incipient stage for this part of God's world program), and during these seven years have returned to Palestine. In the midst of this period the anti-christ breaks the compact, his obligations, promises, and a heartrending persecution ensues. In this great conflict a few will be found faithful and will be slain for their witness to the Lamb. Palestine is now the battleground of the world. The forces of treachery and deceit, of evil and wickedness, are concentrated about and in Jerusalem. Their number by far exceeds that of the piteous faithful. But God will have mercy on that small faithful band and will for their sake cut short these days of appalling, direful persecution. Above the smoke and din of war and bloodshed is a righteous God, Who seemingly having withdrawn from the earth and leaving it in the power of the Anti-christ and his legions, with Whom rests all power and authority. With the same suddenness with which the Anti-christ's actual reign began (this was at the moment of the rapture) so abruptly does it also end. At the end of Daniel's seventieth week Christ with all His saints and hosts of angels descend on the earth. His feet shall stand on Mt. Zion, at His touch Mt. Olives will cleave in twain, the valley formed will be the scene of the most bloody war in history. This descent is termed by premillennialists the Revelation, the appearing, and it is this event which particularly marks His actual coming. Christ and His saints fighting on the side of the righteous will put down evil. By some reasoning Pre-s find place at this moment of victory for a resurrection of the tribulation saints who have not yielded or bowed the knee to the Deceiver. Satan is now bound, with the strong chain which holds him in check, for a thousand years. Sin and evil is suppressed and the glorious millennium takes its inception. A real christocracy is now established, all nations will bow and every tongue will confess the name of Christ. It must be observed that sin is not entirely rooted out but merely suppressed by sheer force. There are still sinners among men, but they are by coercion forced into willing submission. Jerusalem the Golden is the capital of the world, the centre of the world's attraction, the seat of the world's government, ruled by Christ personally or through His appointed agents. A magnificent temple will be erected in Jerusalem which will be the "house of prayer" for all nations. Connected with the temple will be an elaborate ritual, the Old Testament sacrifices having been reinstituted. Each year all nations will come to Jerusalem to keep the "Feast of Tabernacles". Seeing that this might create practical difficulties, some Pre prophets have suggested that only the representatives, delegates of the various nations will be sent each year to Jerusalem. Although the saints are experiencing the enjoyment of joint rulership with Christ during the millennial age, the special prerogatives and blessings are reserved for the Jews, the natural seed of Jacob. They will occupy a preëminent place, will be God's missionaries to convert the nations of the earth. Besides this, they will now become the recipients of all the material blessings promised them in Old Testament prophecies. These the church or nations do not share, they belong specifically to the Jews. As to whether or not death will mar the happiness of any of the believers, of the unbelieving it is not questioned. during the millennial age, Pre-s are not in agreement. All admit that death is still an enemy, is not yet destroyed and, therefore, must allow the possibility that some will die, but if so, then only those who have grown to a hoary old age. Shortly prior to the end of this age, Satan is again let loose. The unbelieving masses in spite of the forced submission to Christ, now manifest their real nature and rally to the command of Satan. His hosts are gathered from the four corners of the earth and with this mighty army, his numerous legions, he again beseiges Jerusalem, whose streets literally run red with blood. This is the last, the final conflict between the hosts of wickedness and those of the righteous. It will result in a complete overthrow of sin and evil, Satan the old deceiver will be banished into the bottomless pit, death, the last enemy will be forever destroyed. Subsequent to this event in the Divine program is a resurrection of all the dead, those who lived not in the thousand years, who died prior to and during it. These are summoned to judgment before the great white throne, each receiving his due reward. If none of the saints have died, and in order not to burden the intricacies of their system more than necessary, Pre-s are rather inclined to that position, then not one of that "motley crowd" which now appears before the righteous judge will hear the blessed words, "enter thou into the joy of the Lord". They represent the reprobate, the unsaved, and by this act of judgment die the second death and are directed to the place of eternal perdition. The earth is purged by fire, renovated and remains a "chosen and honored theatre for the everlasting display of the glory of God in Christ." Allowing for personal idiosyncrasies, the prevailing opinion among them seems to be that this renewed earth will be an everlasting abode of the faithful Jews, over which Christ Himself is King forever and ever. They, the natural seed of Jacob, are God's earthly people. The church is His heavenly race. The curtain is lifted, the last aion, the ages of eternity, are now unfurled, and our eyes behold the beatific vision.[25]

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[24] Erdman, *op. cit.*, p. 22.

[25] It is difficult to give references for this general statement, the popular notion of Premillennialism. It presupposes the Pre literature which I have read in the preparation for this thesis. Taken as a whole, I would quote the following books and specify where elements of this general statement are found.

Berg, J., *op. cit.*, p. 19.
Kellogg, *op. cit.*, p. 24.
Kliefoth, *op. cit.*, pp. 20—21.
Gaebelein, *The Harmony of the Prophetic Word*, pp. 188—189.

This rather lenghty paragraph, I believe, is a faithful representation of what is popularly kwown as premillennialism. Once accepting this view the natural consequence is the attempt to harmonize prophetic and New Testament deliverances on the last things with it. That such is done by undue straining of the words, and violence to the text and connection in which it is found, is an asserted fact. More effort and ingenuity is exercised to bring the bible in harmony with their system than real exegetical labor in ascertaining the truth of the particular passage in question. As a system its ideal must be that it can give a consistent, unified whole, a life and world view. In order that it should be worthy of the name, there must be distinguishing marks, specific characteristics which differentiate it from other systems. Much of the literature that is published as propaganda for Pre and bearing that stamp, is evangelical, inspirational, but not specifically premillennarian. An enthusiastic Pre states, "Premillennialism (is) a system of teaching which stands for the whole bible, a gospel of redeeming blood, a risen and actually coming Saviour, coming again in the flesh, and seeks with an insistent and constant 'thus saith the Lord' to win the souls of men to a grace-given and grace-dealing Saviour . . . . Paul, under God, is undoubtedly responsible for this doctrine so persistent and agressive, this doctrine of Premillennialism".[26] Such statements are common in Pre literature and because misleading they are pernicious. It

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Haldeman, *The Coming of Christ: Both Premillennial and Imminent,* pp. 3—4, 12—15, 131—150. *Ten Sermons on the Second Coming,* pp. 150—152. *Why I preach the Second Coming,* pp. 80—81.

Warfield, Art. in the Biblical Magazine, *The Gospel and the Second Coming.*

Brown, W. A., *The Christian Hope,* pp. 112—114.

The Coming of the Kingdom of Christ. Prophetic Conference Lectures of 1914, in Chicago. p. 241.

Oswald, *Eschatologie,* p. 257.

Mauro, *The Gospel and the Kingdom,* pp. 215—216.

Eckman, *When Christ Comes Again,* pp. 238—242.

Torrey, *op. cit.,* p. 145.

Wimberly, *op. cit.,* p. 200.

Erdman, *op. cit.,* pp. 64—65.

Sheldon, *Studies in Recent Adventism,* p. 9.

Bosma, *Exposition of Reformed Doctrine,* pp. 294 f.

Beet and Bosma, *Catechism of Reformed Doctrine,* 2nd. ed., pp. 81—83

Brookes, *op. cit.,* pp. 16—17.

Silver, *op. cit.,* p. 38.

Brown, *The Hope of His Coming,* pp. 11 and 217 f.

Snowden, *op. cit.,* pp. 5—6.

The charts and diagrams given in some of their literature are also illuminating as to the general scheme of events. f. i.

Blackstone, *op. cit.,* p. 225. MacNeil, *Even so Come,* who adds a large chart at the end of his book. See espec. Blackstone, pp. 183—195.

[26] Haldeman, *Why I preach the Second Coming,* p. 80.

certainly is not incumbent on any individual to accept the highly elaborate and intricate system of Premillennialism if he desires to believe in the Bible, the redeeming blood of Jesus Christ, His coming to this earth bodily, personally visibly; .... and so it is possible to enumerate many more particulars. Some Pre-s and others not holding the Pre faith have recognized this and consequently have given us as the result of their investigation what they consider to be the ear-marks, the essential constituents of Premillennialism or Chiliasm. That these two are synonomous is admitted by the majority of Pre-s to-day, and is evident in their literature. The authorities on whose shoulders they desire to stand are none other than the Chiliasts of former ages. A process of sifting therefore is necessary. That which will continue to hold our interest in the few following paragraphs is the endeavour to find an answer to the question, what specifically, distinctively, characteristically singles out Premillennialism as a system; What are its singular, peculiar attributes and qualities which mark its uniqueness? In spite of the boasted harmony we will find a great divergence of opinions.

Chiliasm is not a fixed, well defined conception. On the contrary, it has such elasticity that it is enabled to embrace a wide range of ideas. Admitting that there are undoubtedly certain tendencies and characteristics which can be found in every manifestation of Chiliasm, yet when we essay to specifically single out and generalize those distinguishing marks we will find our characterization either too inclusive or too exclusive. Chiliasm in its historic manifestations is a richly colored painting. The hues blended into the picture represent an answer to a great variety of human needs. Indeed, there are those who relish in ridiculing the fanciful scriptural interpretations given by some Chiliastic or Premillennialistic enthusiasts, yet to do so demonstrates a lack of understanding human life.[27] Man by virtue of his creation, a dreamer dreaming dreams of the lost paradise, the bliss once enjoyed, cannot help but ponder about that which ought to be. Pre-s as Chiliasts of all ages claimed special knowledge and insight concerning this ideal and offered something concrete and tangible. The occult, mysterious has dramatic appeal to faith and imagination; it is the expression of the esoteric need which lies deeply embedded in the heart of man.[28]

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[27] Berkelbach v. d. Sprenkel, *Hedendaagsche Adventistische Stroomingen,* p. 35. "Het spotten met de curiositeiten der Bijbelverklaring van sommige adventisten is gebrek aan menschenkennis."

[28] Rall, *Modern Premillennialism and the Christian Hope,* p. 170.

According to Dr. A. Kuyper[29] the fundamental question of Chiliasm is whether Christ will return to Jerusalem in this dispensation or in the new heavens and the new earth.[30] It is not merely a question of interpretation but governs our entire view of life, our attitude as a confessor of Jesus Christ to God's revelation deposited in Holy Writ.[31] As a problem of interpretation it centers about three questions; viz., in what sense are the Old Testament prophecies of the old covenant fulfilled, secondly, what significance has the Jewish nation after the destruction of Jerusalem, and thirdly, how must the section XX : 1—6 of John's *Apocalypse* be interpreted.[32] Commenting on a difference between English and German chiliasm, viz., that among the English it manifested itself in a stern literal exegetical method while the Germans were more philosophic, he incidently mentioned what he considered to be another main tenet of chiliasm, that being the denial of historic continuity. Chiliasm posits a rupture in the course of history and this Rothe virtually denied.[33] The essential constituents in the chiliastic system comprise the following: that Jesus will establish a kingdom of

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Slot. de Bruine, *op. cit.,* p. 13.

[29] A word of explanation may not be superfluous at this point. The characterizations concerning Pre or Chiliasm of those representing both sides of the question, pro and con. They are men whose sincerity, fidelity and zeal for the truth is impeachable. The reason for asserting this is because I have met with this argument more often in Pre literature, viz., that an opponent of their view does not understand them. So, e. g., that Kuyper, Bavinck and others do not understand Pre because they did not happen to include some particular which modern Pre especially cherishes; or on the contrary, added some point which they now deny. This is the more curious (even humorous) because Pre-s are very anxious to link up their theory with the church of all ages. No labor is spared to search out all those whom they can call upon as advocates of their view and the evidence on which they claim a very large number is flimsy indeed! But to continue, men of the *Reveil* in the Netherlands, viz., Bilderdijk, Da Costa, Capadose, Groen van Prinsterer, not to mention the other illustrious names such as Van Oosterzee, Doedes, Ch. De La Saussaye, Gunning and the large number of the last 75 years, Van Andel, Sipkes, etc. these and many more are zealously claimed by Pre-s. Is it not unfair, should it not elicit a suspicion, to suppose or even suggest, that such broadminded men, such eminent theologians, who towered head and shoulder above all others in their time, whose names today are held in high esteem by friend and foe, were ignorant, misunderstood Chiliasm or Pre? Must we believe that they were not abreast with their time? That they did not understand the chiliasts of their own race? Were ignorant of the chiliastic ideas propagated by men of the *Reveil?* Such questions need no answer. It is because Pre-s are ever shifting grounds that they are able to elude the arguments of their opponents.

[30] Kuyper, *Dictaten Dogmatiek.* — "Locus de Consummatione Saeculi," pp. 202—203.

[31] Kuyper, *De Gemeene Gratie,* vol. I, p. 313.

[32] Kuyper, *E Voto Dordraceno,* vol. I—II, p. 258.

[33] Kuyper, *idem,* p. 257.

earthly glory, of a thousand years duration before the final consummation of the ages, whose seat of government is Jerusalem, in which kingdom the resurrected and translated saints share His glory and rule with Him, a kingdom not heavenly but belonging to the earthly economy in which the natural seed of Jacob will occupy a highly favored place. The Jews will be God's chosen instruments to convert the nations, this missionary enterprise being partially successful. At the end of the thousand years Anti-christ disrupts this harmony and blessedness in Jerusalem, but is quickly conquered by Christ, whereupon all nations are judged.[34]

Bavinck informs us that although the Reformers and later reformed theologians have ever rejected the "error Chiliastarum" yet it embodies a truth which we as christians can ill afford to ignore. In Chiliasm christian faith voices the certainity, the unshakeable conviction of ultimate triumph. Christianity will yet some day reign triumphant; her influence will permeate all spheres of life, spiritual, moral and natural. The millennial period forms a bridge between the "Diesseits" and the "Jenseits".[35] In his production on systematic theology he has given us his conception as to the essentials of Chiliasm. Admitting the numerous variations in the millennial belief he comes to these conclusions. They expect a national conversion of the Jews and maintain that there will be a twofold return of Christ, a double resurrection, that at Christ's first return Anti-christ is conquered, Satan bound, the saints of all ages resurrected, that the church, the Jewish remnant, converted and brought back to Palestine are gathered about Him, there to enjoy a period of unbroken joy and felicity where nothing will mar spiritual progress or material wellbeing. At the end of this period they believe that Christ will come a second time, then to resurrect the rest of the dead whom He summons for judgment and confirms their eternal state.[36]

The deliverances of Ten Hoor are identical to those of Bavinck.[37] Hoekstra sifts out two characteristics ever recurring in Chiliasm, viz., that there is to come an interregnum, a period intervening between this dispensation and the ages of eternity, and

[34] Kuyper, *E Voto Dordraceno,* vol. I—II, p. 253 f.
"Locus de Consummatione Saeculi," p. 147.

[35] Bavinck, *Verzamelde Opstellen.*

[36] Bavinck, *Dogmatiek,* vol. IV. Sec. 61, p. 729 f.

[37] Ten Hoor, *Gereformeerde Dogmatiek,* p. 278 f.
"De grondgedachten van het chiliasme zijn in hoofdzaak de volgende: Tweeërlei wederkomst van Christus en een dubbele opstanding." etc.

secondly, that the center of God's eternal delight and good pleasure, the realization of His purpose, lies with the Jews.[38] They were the recipients of the promises, *ergo*, to them do they belong. Greijdanus follows very closely the road blazed by Bavinck. Chiliasm is the belief in a millennium, shared by Christ and His saints, before eternity dawns. There is a wide divergence of opinion concerning the origin, duration, character, condition, place, capital city and as to the position of the Jews in this millennial Kingdom. The teaching embodies a twofold return of Christ, a double resurrection, ... etc.[39] Deijll writing a dissertation three quarters of a century ago, on the subject Chiliasm at the time of the Reformation, gives as fruit of his labor this characterization: The essentials of Chiliasm are the establishment of a millennium, and an earthly, temporal christocracy as central theme in the doctrine. Some one, he asserts, has described it as the transference of heavenly glory to the discord, angry contention of this earthly life.[40] Semisch has given us a more elaborate view and has been followed by many others. Chiliasm is a historical phenomenon, and though deriving its name from the thousand years, yet is untrue to it in the sense that this does not belong as an essential point in the system. He affirms that the "Grundgedanken" embrace these particulars: a glorious visible return of Christ, establishment of an earthly theocracy of peace and righteousness in which Christ and His resurrected translated and glorified saints participate in joint rulership, and where they will experience no lack in spiritual or carnal blessings, a universal triumph of Christianity, a curbing of the power of Anti-christ, distinguishing a double resurrection, of the saints prior to the millennial reign, and of the reprobate following it. Moreover, chiliasm recognizes the supernatural and expressly cancels the possibility of a "diesseitige" perfection of the church by the historical process. The millennial age does not represent heavenly or eternal perfection, it is a "wechselwirkung zwischen der diesseitige Lebensphäre und den jenseitigen Reich Christi".[41] Kleijn gives the identical description adding that it (chiliasm) was a dream of the Jewish people, developing out of

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[38] Hoekstra, *Bijdrage tot de kennis en de Beoordeeling van het Chiliasme,* p. 62.

[39] Greijdanus, Art. *Duizendjarig Rijk in Christelijke Encyclopaedie,* Vol. I. For further particulars see Bavinck, above.

[40] Deijll, *Het Chiliasme ten tijde der Hervorming,* p. 55 f.

Chiliasme. . . ." de overplanting van de heerlijkheid des hemels in de worsteling der aardsche spheer." p. 57.

[41] Semisch-Bratke, Art. *Chiliasmus,* in P R E., vol. iii, pp. 805—817.

Jewish Apocalypes and building on the principle of a literal interpretation.[42] Atzberger allows that it is a christian-religious conception and simmers the essentials down to three points, viz., the establishment of a reign of glory on earth ruled over by Christ and the saints, that this reign is temporal, its duration limited to a certain number of years, and that there is to be a double resurrection. In describing the "Ur und alt-christliche" teaching concerning chiliasm he adds these particulars: a speedy return of Christ and His victory over the arch-enemy, the satan.[43] "Chiliasmus heisst, 'der Erde treu bleiben,'" According to Althaus, we should recognize the truth and value in chiliasm "als gegenständlichen Zukunftsbild des 'homo otiosus'" while "als Wunschbild und utopia ist er abzulehnen". Again, he asserts, "Er hütet den echten Realismus der Hoffnung und Verantwortung gegenuber aller mytischen, spiritualistischen Preisgabe dieser Welt. Er hat Recht wider alle Jenseitsvertröstung."[44] Another asserts it is a body of teaching older than the christian church, rooting in Judaism. Its fundamental beliefs are a visible, personal reign of Christ for a thousand years which represents a period of time on earth wherein the Kingdom of God will flourish.[45] Kirsch emphatically denies that the thousand years is an essential distinguishing mark and affirms these particulars as the main points of the system: an early return of Christ, the establishment of an earthly kingdom of the just, the resurrection of the saints and their participation in this glorious reign, destruction of the powers hostile to God, and at the end of this period a universal resurrection and final judgment issuing into a realm of eternal happiness for some and everlasting perdition for others.[46] Haering's investigation led him to conclude that there is but one fact which is common ground among all chiliasts, viz., the completion of the kingdom of God on earth through the intervention of the glorified Christ. As to the numerous details, there are as many differences as there are representatives.[47]

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[42] Kleijn, Art. *"Chiliasten"* in *Patristisch-Biographisch Woordenboek op de eerste zes eeuwen der Christelijke Kerk,* Vol. I, pp. 215—220.

[43] Atzberger, *Geschichte der Christliche Eschatologie innerhalb der vornicänischen Zeit,* p. 86 f.

[44] Althaus, Art. *Eschatologie* in R G G, 2 Ed., p. 362.

It must be asserted that Althaus does not stand on a par with Reformed and Lutheran theologians and that his eschatology is of an entirely different brand. This should be considered when weighing his description of chiliasm.

[45] Meyers, *Konversations Lexikon,* Art. "Chiliasmus," 6 Aufl., Vol. 4.

[46] Kirsch, Art. "Millennium and Millennarism" in *Catholic Encyclopedia,* vol. 10.

[47] Haering, *Der Christliche Glaube,* "Der Chiliasmus," pp. 581—588.

And, lest one weary, allow me to add, that it is the express purpose of these few paragraphs to demonstrate this fact.

Smith in his system of christian theology commenting on this theme styles it the "millenarium hypothesis". As main elements of the teaching he singles out, a personal advent of Christ prior to the millennium, a resurrection of all the saints at this time who will reign with Him, during this millennial period mankind is still in the body, subject to disease and death, therefore not yet the state of perfection, and in this same period the Jews and Gentiles will be converted. Finding its scriptural basis in the Apocalypse XX : 4 the doctrine involves these facts: that the millennium is not an expansion of the present but a new dispensation which is not introduced by present agencies, the gospel not fitted nor intended as God's instrument to convert the world, that the Son of God is destined to a visible reign of majesty on this earth. He and His saints shall dwell in Jerusalem, the temple will be rebuilt, Jews restored to their promised land, Jerusalem to be the center of the world's worship. It also includes two resurrections separated by a thousand years, two corresponding judgments after which this world shall be refitted and forever inhabited.[48] The question of the millennium is whether besides and before this final eternal state, there is to be an absolutely perfect realization of the kingdom of God on this earth which is to be brought about through the instrumentality of a second coming of Christ in visible glory who will then execute judgment on His enemies, raise His saints and martyrs from the dead to rule with Him a thousand years. Pre-s expect a realization of Old Testament prophecies in this millennium.[49] The common principle which underlies the whole framework which is at the same time a common error and which vitiates the theory is the belief in the establishment of a territorial theocracy upon earth during the millennium and the personal advent of Christ to inaugurate that dynasty.[50] Brown considers the chief characteristics of the doctrine, that which recurs in every form of its manifestation, the belief in a period of triumph and blessedness for the saints

As representatives of a mild chiliasm, the essence of which he describes as the hope for "better times" at the evening of history, he cites Spener, Bengel, Martensen. This is interesting since present day Premillennials invariably call upon Bengel as an ardent advocate of their view, yet he virtually held a position very similar to Rothe. This certainly is a view widely divergent from that held by modern Pre-s.

[48] Smith, *System of Christian Theology*, p. 608 f.

[49] Candlish, *The Kingdom of God*, pp. 335—336.

[50] Berg, *op. cit.*, pp. ixf. "Preface."

on earth, which precedes and is distinct from the final blessedness of the world to come.[51] Another writer bearing the same name, describes it (Pre) as a "new Rabbinism".[52] Hodge after having discussed the "common church view" concerning the last things devotes some pages to Premillennarianism which he calls an opposing view. He ascertains the following attributes as essential to this theory, which has been extensively held from the days of the apostles to the present time. Nations are not to be converted, nor are the Jews restored to their standing in the church until the second advent of Christ. This coming will be personal and glorious; Christ will establish Himself in Jerusalem as head of a visible, external kingdom; associated with Him will be the martyrs and believers of all ages who are resurrected at and by His coming. The Jews will be converted and restored to their promised glory land, invested with special honors and prerogatives and will be God's chosen instruments to convert the world. This kingdom of great splendor and prosperity continues for a thousand years. After these years have passed there will be a general resurrection, end of the world and final consummation.[53] Schaff in his History of the christian church says, "The most striking point in the eschatology of the ancient church is the widely current and very prominent chiliasm", which he circumscribes as, "the doctrine of a visible reign of Christ in glory on earth with the risen saints for a thousand years." It is the hope of a Jewish Messianic kingdom built up on a "carnal misapprehension of the prophetic figures" which has been transplanted to the soil of christianity. Whereas the Jews looked for this at Christ's first coming these chiliasts spiritualized the carnal notions and transferred the hope to the second coming. This millennial sabbath of a thousand years duration was regarded as a prelude to the everlasting felicity of heaven. Distinguishing christian chiliasm from the coarser manifestations, the "sensuous and fanatical extravagance into which it has frequently run" in the course of history, he finds that this better brand is based on the unfulfilled promises of the Lord and more especially on the "Apocalyptic figure of his thousand years reign upon earth after the first resurrection," supplemented by many passages respecting His glorious return.[54] Kellogg, one who really made a serious attempt to justify Pre, claims that the question is not as to the duty to preach the gospel among all nations. The difference lies deeper, it revolves about the Divine purpose in this universal preaching; not a question concerning the power of God, that which He is able to do, but rather what He intends to accomplish. Viewing it from that angle Kellogg could arrive at no other conclusion than this, viz., the ultimate triumph of the gospel which the prophets predict in such a glorious period is not to be expected before Christ's personal advent.[55] Chillingworth advancing an argument against the infallibility of the Roman church, incidentally discusses the millennarians, a teaching which the Roman church holds as false and heretical, and which he describes as, a doctrine, "that before the world's end Christ should reign upon earth for a thousand years, and that the saints should live under him in all holiness and happiness."[56]

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[51] Brown, W. A. Art. "Millennium" in *Dictionary of the Bible*, ed. by Hastings.
[52] Brown, C. *The Hope of His Coming*, pp. 69 f.
[53] Hodge, *Systematic Theology*, vol. iii, pp. 861 f.
[54] Schaff, *History of the Christian Church*, vol. I, pp. 299 f.

A slightly different point of view was broached by Robertson in his book, *Regnum Dei.*[57] He has connected, and correctly so, this millennarianism as a type of eschatology, prevalent and favored by the first christian centuries, with Apocalypticism and characterizes it as "Realistic Eschatology". Fundamental to such a system are these elements: "A final, presently impending, and terrible array of the World-Power in all its strength against the Church of Christ. The imminent return of Christ, That Christ will overcome the World-Power, and establish a glorious kingdom on earth, The First Resurrection of the saints to share in this kingdom, The close of the kingdom to be followed by the universal Resurrection and Judgment." Elements more subordinate and variable are a conception of the world's history according to the creation days, six millenniae of disharmony, a struggling and contention against sin, followed by a millennium of Sabbath rest; the enemies of Christ's kingdom, led by incarnate evil, the Anti-Christ; and deliverances concerning the place, duration and extent of the kingdom of Christ.[58] Harnack's conception of chiliasm is more philosophic and corresponds to his particular theory and definition of dogma. Chiliasm manifested itself almost universally in the church of the first centuries where the Gospel had not been Hellenized, and may be regarded as a fundamental element in the early preaching.[59] The two chief differences between Pre and Post, and which by way of implication constitute the essentials of Pre, are according to McClenahan, as to the nature of the kingdom, spiritual or carnal, and as to the power and purpose of the gospel in connection with that kingdom.[60] Riley has given a more curt and simple answer. He finds that in the words of Jesus, "this gospel of the kingdom shall be preached in all the world for a witness unto all nations and then shall the end come" involves all the main points Premillennialism.[61] The assumption on which Brookes proceeds is that the world will one day be converted to Christ. That being a fundamental postulate the only question about which men can differ is whether this Divine intention will be realized before or after the personal coming of Christ. History and personal observation substantiates the fact that "manifold evils" still abound and there is no compelling reason to suppose that they will relinguish their hold but rather give every indication to believe that they will increase and maintain their "dire ascendency" until Christ Himself appears.[62] Christ's response to the question concerning His second advent, "does not even once whisper of the triumph of the church, but on the other hand fills the entire interval of His absence with predictions of sorrows and sufferings. The only logical conclusion can therefore be, either no millennium at all, or the only alternative, a millennium after and effected by His second coming.[63]

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[55] Kellogg, *op. cit.*, p. 25.

[56] Brookes, *Maranatha,* quoting Chillingworth, p. 330.

[57] Robertson, *Regnum Dei.* cf. Lecture IV.
The Kingdom of God in the first four Christian Centuries, pp. 119—165.

[58] *Idem,* p. 129. cf. also pp. 119—120.
"The belief in a visible earthly reign of Christ to be inaugurated by the Second Advent and a 'first resurrection,' ....a belief known ....as millenniarism or chiliasm,, but which is better designated simply as Realistic Eschatology,"....

In opposition to the impassioned, intoxicated views of militant enthusiastic modern Pre is the sober, moderate presentation by Erdman, Holden and Thomas. In fact, it may be interrogated whether their views can justly be associated with Pre in its present manifestation. Erdman, sums up twelve points of detail which he asserts are ordinarily associated with Pre but which are not essential to their doctrine. The particulars mentioned, however, are all of vital importance to present-day Pre and it was no surprise to learn that Erdman was severely attacked by other Pre-s for this statement.[64] Prophetic schools are brought closer together in accordance to the measure in which they emphasize the two great facts of inspired prediction, viz., the "return of Christ and the ultimate, universal, perfected kingdom of God upon earth."[65] This then is the heart, the kernel of Premillennial truth![66] Holden evidently is in agreement with Erdman's views.[67] The position advocated by Thomas is free from all extravagance and fanciful elaboration. Commenting on the view held by Luther, Calvin and the other Reformers he admits they did not teach Premillennialism in its modern sense, yet they certainly did teach what may be called a "catastrophic coming of Christ to usher in eternity." Thomas strangely calls this a "pre-eternal view,"[68] and though the Pre and Post positions are diametrically opposed, he feels that there need be no fundamental difference between Pre-s and the "pre-eternal" view. But, in truth, one need not bear the Pre label to be a believer in a cataclysmic end of this present dispensation. Thomas' preference for this particular was to indicate the keenest edge of the antithesis between Pre and the modern-optimistic-evolutionistic Post theory. In connection with a catastrophic end, brushing all minor details aside, he avows that the vital question is whether Christ is personally coming at all and whether the New Testament is reliable.

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[59] Harnack, *Dogm. Gesch.*, 4 Aufl., I, p. 187. "Der sog. chil. findet sich überall wo das Evangelium noch nicht hellenisiert ist."

[60] McClenahan, Art. in *Bibliotheca Sacra,* vol. 46, pp. 289—311.

[61] *The Coming of the Kingdom of Christ,* p. 81.

[62] Brookes, *op. cit.,* pp. 23, 129.

[63] Brookes, pp. 248—249.

Perhaps the most eloquent and fullest description as to what Pre-s teach was penned by J. A. Seiss,[69]. His presentation is as follows: "(1) That Christ Jesus, our adorable Redeemer, is to return to this world in great power and glory, as really and literally as he ascended up from it. (2) That this advent of the Messiah will occur before the general conversion of the world, while the man of sin still continues his abominations, while the earth is yet full of tyranny, war, infidelity, and blasphemy, and consequently before what is called the millennium. (3) That this coming of the Lord will not

[64] Eckman, *When Christ Comes Again,* cf. note, p. 237.

[65] Erdman, *op. cit.,* pp. 79—80.

[66] *The Princeton Review,* 1917, pp. 378—379.
Erdman in a review of Wimberly's book, *"Behold the Morning,"* severely criticises the many vagaries and fanciful interpretations into which this author has been led. Erdman denies that these essentially belong to the Pre theory as such and then asserts that the two main points are: viz., that this world is yet to see an age of universal peace and righteousness, and, secondly, that this age will be introduced by the personal appearing of Christ.

[67] Erdman, *op. cit.,* — see introduction to book written by J. S. Holden.

[68] Thomas, W. H. Griffith, *The Princeton Review,* 1924, pp. 515—519.

[69] Sheldon, *History of Christian Doctrine,* pp. 389—390, Sheldon quotes this from Seiss' scheme of Pre doctrine.

be to depopulate and annihilate the earth, but to judge, subdue, renew, and bless it. (4) That in the period of his coming he will raise the holy from among the dead, transform the living that are waiting for him, judge them according to their works, receive them up to himself in the clouds, and establish them in a glorious heavenly kingdom. (5) That Christ will then also break down and destroy all present systems of government in church and state, burn up the great centers and powers of wickedness and usurpation, shake the whole earth with terrific visitations for its sins, and subdue it to his own personal and eternal rule. (6) That during these great and destructive commotions the Jewish race shall be marvelously restored to the land of their fathers, brought to embrace Jesus as their Messiah and King, delivered from their enemies, placed at the head of the nations, and made the agents of unspeakable blessings to the world. (7) That Christ will then reestablish the throne of his father David, exalt it in heavenly glory, make Mount Zion the seat of his divine empire, and, with the glorified saints associated with him in his dominion. reign over the house of Jacob and over the world in a visible, sublime, and heavenly Christocracy for the period of a 'thousand years'. (8) That during this millennial reign, in which mankind is brought under a new dispensation, Satan is to be bound and the world enjoy its long-expected Sabbatic rest. (9) That at the end of this millennial Sabbath the last rebellion shall be quashed, the wicked dead, who shall continue in Hades until that time, shall be raised and judged, and Satan, Death, Hades, and all antagonism to good, delivered over to eternal destruction. (10) That under these wonderful administrations, the earth is to be entirely recovered from the effects of the fall, the excellence of God's righteous providence vindicated, the whole curse repealed, death swallowed up, and all the inhabitants of the world thenceforward forever restored to more than the full happiness, purity, and glory which Adam forfeited in Eden." It would be beside the point to assert that this is not a fair representation of Pre truth. Yet, however eloquent and adequate it may be, I maintain that it does not cover all the particular tenets advocated by modern Premillennialism.

Blackstone's book, *Jesus is Coming*, translated into several languages, printed and distributed by thousands of copies, gives to my mind a fuller description of what modern Pre teaches.[70]

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[70] Blackstone, *op. cit.*

Strange, however, is his admission in view of his highly elaborate system. Says he, "we urge one point", which virtually is double, viz., "— the Premillennial coming of Christ and the Rapture of the saints. We believe this to be the great hope for the church and the principal moment for which believers wait."[71]. It would on the face of it, seem a long stretch of the imagination to be able to draw out such a highly technical, painstaking and carefully wrought out system on the foundation of such a given. Silver, who has embodied in his work much historical material of Chiliasm and Premillennialism, concludes that Pre-s agree on these essentials: "a literal resurrection of the bodies of saints before the Millennium," who will rule the world with Him during this period, the Devil being excluded. Christ's return prior to the millennium, and a resurrection of the wicked at the close of this period.[72] Bultema, whose production, "Maranatha" gives evidence of extensive research, declares that the foundation, that with which Pre stands or falls, is the literal fulfilment, literal interpretation of unfulfilled prophecy.[73] This he has repeatedly reaffirmed.[74] Thus only, he claims, can we make earnest with Art. 29 of our Confession of Faith, and with the second part of the twelfth Lord's day, viz., thirty-second question and answer of the Heidelberg Cathecism.[75] That his fundamental principle, which might seem quite innocent, is nevertheless highly elastic I will demonstrate from his own words. When asked whether or not the two points on which he was deposed from his church, viz., that Israel as recipients of the Old Testament prophecies and the church as body of Christ are essentially distinguished; that Christ is King of Israel and Head of the church, His body, were essential to the Pre-system, he answered in the affirmative. These, he claimed, were a logical consequence of the fundamental principle.[76] Again, he stated, Pre embraces three grand ideas, viz., that Christ will visibly return; that Christ's coming will be for the purpose of establishing the millennium; that Pre-s proclaim a speedy coming of Christ.[77] Giving a short resume of the teaching of Sipkes whom he calls a full-fledged Pre, we observe these elements, which then constitute Premillennialism: a literal

[71] Blackstone, *idem,* p. 113.
[72] Silver, *op. cit.,* p. 193.
[73] Bultema, *Maranatha.* cf. Foreword, p. 18 f.
[74] *De Bereer,* Dec. 8, 1919, p. 204, Dec. 7, 1920, pp. 390—391, Feb. 21, 1921, p. 548 f.
[75] *idem,* Dec. 22, 1919, p. 221. [76] *idem,* Nov. 7, 1919, p. 174.
[77] *idem,* July, 21, 1920, pp. 107—108.

interpretation of prophecy, a literal restoration of Israel, Jerusalem, and even of the temple and temple service, conversion of the world during the millennium, the essential distinction between Israel and the church, the church being a new creation, and belief in a personal Anti-christ who will be finally conquered in Palestine.[78] In a later number of his "Bereer" he outlined the following scheme which he claims is accepted by all Pre-s:[79] this age, (aion) the day of man will be followed by another age, (aion) the day of the Lord; this present dispensation will not terminate in a glorious state of the church, but will end in great apostasy, a prefiguration of that time being the conditions extant in the days of Noe and Lot; at the moment when sin has developed to its highest exponent, Christ returns, whose first act will be a bodily resurrection of the believing dead, the unbelieving dead being raised at the end of the thousand years. In parenthesis he admits, that some do not accept the thousand years as literal, which to be sure does not add much weight to his fundamental principle! After the believing dead have been raised, the living saints are translated and together they are taken up in the air to be forever with the Lord. Here they enjoy the wedding feast with Christ, during which time, which most probably is of seven years duration, Anti-christ is reigning on earth. At the completion of the seven years he (Antichrist) is vanquished by Christ and all His saints. The world powers are now judged and brought to complete subjugation, the devil bound and the glorious millennial period dawns. After the millennial age, the Devil is again released for a short season in order that he might deceive the nations, but now the time has arrived to judge the reprobate. Death and Hades are cast into hell and Christ delivers His rule to the Father in order that He may be all in all. The only comment I desire to make here, is that his fundamental principle has swollen to quite a comprehensive system! Berkhoff's recent book, *De Christus Regeering,* does not improve on that offered by Bultema. Quoting from Hoekstra, he outlines in brief the teaching of Irenaeus, pupil of the distinguished martyr Polycarp and bishop of Smyrna. Irenaeus, a contemporary of late Apostolic times, he asserts, has given us all the essential elements of chiliasm which are in harmony with that taught in John's *Apocalypse* as God has pleased it.[80]

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[78] *De Bereer,* June, 22, 1928, p. 39.

[79] *idem,* July, 7, 1928, pp. 71—72.

[80] Berkhoff, *De Christus Regeering,* p. 208 and note.
It is this chiliasm, which he prefers to style "de bijbelsch-eschatologische richting" which he advocates in his book. Yet we meet with a very inconsistent

Snowden suggests that the pivotal point of Pre is the belief that the coming of Christ causes the conversion of the world. Those embracing the idea of a gradual extension of the kingdom, a progressive conversion of the world as instrumental in preparing the coming of Christ represent the opposing view.[81] That modern Pre has centered more interest in the question of interpretation, and attitude towards the Scriptures is evident from much of their literature. To quote but one of their most popular spokesmen, "Indeed it is not too much to say that the results of interpretation flowing out of each [Pre and Post] of these distinct lines of thought are so radically antagonistic, so utterly diverse, so absolutely irreconcilable, that one or the other must be wholly right, exact, scientifically correct, and the other as absolutely false, ignorant or blunderingly perverse."[82] In connection with such a statement we can understand McCown who writes, "the Premillennial question has no interest for one taking the modern point of view."[83] He finds as fundamental to the Pre theory these ideas: a promise of a better world without taxing any effort on the part of man and that scripturally and historically it gives the semblance as being the position of Jesus. Case characterizes it as being a rigid maintenance of the dogma of verbal inspiration, a pride which manifests itself in alleged superior insight into the secrets of scripture which must in the nature of the case lead to subjectivism.[84] It is no isolated phenomenon but roots ultimately in the very make-up of man. That this earth is flooded with evil needs no proof. Even in heathen mythology we meet with the idea that men believed themselves to be victims of malevolent powers. That there is such an irreconcilable conflict between good and evil and that some day the good will be victorious through the direct intervention

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argument in a note p. 210. Here he raises an objection to the name chiliasm, affirming that it is more justly applied to the excesses (uitwassen). Pressing such an admission would lead to a virtual denial of what he just declared concerning Irenaeus. That modern Pre-s or chiliasts are ashamed of many of the excesses to which the system has led during its long history, I can well imagine but that is no sufficient ground to disprove the fact that their system, although garbed in a new dress, nevertheless has closest affiliation and resemblance to the inherent principles, tendencies of the chiliasm of all ages.

[81] Snowden, *op. cit.*, pp. 4 f.

[82] Haldeman, *The Coming of Christ*, pp. 14—15.

[83] McCown, *The Promise of His Coming*, p. 205 f.

[84] Case, *The Millennial Hope*. p. 202 f.

[85] *idem*, p. 4 f.

of a supreme power, a Deity, is common to human thinking.[85] Vouching for a literal interpretation of the bible, Pre-s supplement it with mystical tendencies. They ingeniously discover events of more than local significance transpiring in our age, minutely foretold in biblical prophecy. Every great calamity, such as the last world war gives ample opportunity for such prophets to avail themselves of that advantage. This fails to do justice to the near approach of the Old Testament prophecies, to view them first of all with reference to the author and particular conditions then prevailing.[86] Modern Pre is but "a parrot-like appropriation of ancient millennial imagery,"[87] "belongs to a prescientific age of primitive thinking", and as all mythology "always glorifies the past at the expense of the present".[88] Rall's description is of a similar tenor. Pre, according to him, rallys around three points: thorough-going Calvinism, literal interpretation, and verbal inspiration. The heart of the teaching is its doctrine of world salvation. The conclusion drawn out of this belief causes the very foundation of the enterprise to which the church is committed to-day, to totter.[89] As a further characterization he mentions these particulars as common to all millennialistic schemes; the establishment of a millennial kingdom on earth, recourse to type and allegory, emphasis on special gifts, revelations, sharp criticism on established churches [a trait common to all sectarians], its biblicism, legalistic literalism coupled with an attempt to reproduce primitive christianity.[90] It offers a philosophy of history which has a bearing on the meaning of the present age, the doctrine of the world's salvation, and the nature of the coming kingdom.[91]

Having investigated the definitions and characterizations of several representative writers on the subject of chiliasm or Premillennialism and observing the great variety, the wide divergence of opinions held, the number of ideas which can be classed under some or other scheme of chiliasm, ranging from a single fundamental principle to a highly technalized system, one rather refrains from the attempt to add still another definition, or single out the specific characteristics of Premillennialism. The only avenue which will bid us recourse to a fair representation of Pre in America is the historical one. In fact, I am convinced that only thus is it possible to explain any manifestation of chiliasm. Admitting that

[86] Case, *The Millennial Hope*, p. 205. [87] *idem*, p. 229.
[88] *idem*, p. 237.
[89] Rall, *op. cit.*, pp. 17 f. [90] *idem*, p. 102.
[91] *idem*, p. 110 f. For a fuller description see pages 110 f and 169 f.

there are certain tendencies that invariably recur, that as a historical phenomenon fed by the same fountain-head, in its multitudinous variations similar to several small tributaries merging into one stream, yet I affirm that such a characterization will not cover all the particular tenets of the chiliasm or Pre of any single period. Common generalizations, wide sweeping, inclusive (or exclusive) statements concerning Pre may be suitable and serve elegantly the popular orator, but have in truth, very little scientific value. To simmer down, sift out one fundamental principle on which modern Pre rears its colossal structure is asking more of the meagre foundation then it is able to support. It informs us concerning Pre about as much as does the statement that, christianity is a revealed religion, explains to a Buddhist the essentials of the christian religion. Such a sole principle, singly fundamental, allow it to be the central theme, does not offer us very much information, much less a photographic view of that with which we are seeking acquaintance. On such a backbone it is possible to construct several skeletons ranging from dwarfs to giants, and we have seen that that is actually the truth in this problem of Pre. Such a principle in order to say anything at all must necessarily be supplemented, which then becomes a matter of one's own fancy, imagination, mere subjectivism, and when this is accomplished it says too much. Modern chiliasm, Premillennialism in America to-day, having expanded to such a comprehensive system, does not allow itself to be cramped in the narrow confines of a few characteristic phrases or single fundamentals. Enthusiastic Pre-s, most superficially, garner into their fold any one who happens to make a statement concerning the second coming of Christ, or who should commit himself as embracing one or more points which some Pre has declared as belonging to their system. It might not be superfluous to assert that many christian truths are not private property but are shared by the entire Christendom. The meagre, flimsy evidence which must serve to claim a great number, indicts many Pre-s of a lack of historical knowledge, unscientific investigation or unwillingness to discern the truth. And yet, we must hear from Pre-s that there is catholicity, unity, harmony of belief among them. In a recent number of his periodical "De Bereer" Bultema emphatically denies the charge that in their own camp, Pre's among themselves, experience disharmony of belief, divergent opinions.

[92] *De Bereer,* July, 7, 1928. p. 70.

"Nothing" he claims "is farther from the truth", and the very opposite is the actual fact. Pre-s of whatever denomination, are at one in the blessed premillennial truth.[92] We must, with great respect, in all earnest and sincerity, yet most resolutely and positively dissent from such an illusion. This is not merely a charge against Bultema, but against all Pre-s who are so overly anxious to bolster up their views, substantiate them by adducing a long list of theologians, eminent and otherwise.[93] The glaring blunders in some of these lists would be amusing were they not so pernicious and misleading. Think of it, placing Calvin, Luther, Melanchton, Kuyper, Briggs under the category of chiliasts, premillennarians! That much desired theory, that pious wish of harmony among them, the foregoing paragraphs ought sufficiently to explode and completely shatter once and for all. It is nothing more than a pious sham, an argument if not designed for, but surely has the practical effect to fleece the lay-folk and all those of whom it may not be expected that they make a careful investigation of the subject chiliasm. That it is intentional deceit, dishonesty, is an indictment I would prefer not to believe. I should rather attribute it to inaccurate investigation, untrustworthy tradition.

An understanding of chiliasm or Pre can therefore be gained only in an historical manner. It is true that modern Pre-s are anti-intellectualistic and unsympathetic to all scientific investigation. Such is immediately labelled as rationalistic, liberal, the method of the Higher Critic, the bitter fruit of German rationalistic theology. Pre-s make an appeal, and indeed it is popular, it cannot fail to strike a response, to the common sense of the lay-member, "Take God at His word", "accept the plain statement of truth as God revealed it", God's word is not a Chineze puzzle, but is plain, direct, unenigmatic, unequivocal language, meant to be understood by the simplest. Such are the arguments with which one frequently meets in Pre literature. They speak with dogmatic certainty, history presents no problems, occurences of world wide import in the last few decennia create no surprise, for this only serves them in applying a certain principle of interpretation and which at the same time becomes an argument for the infallibility of God's word. Indeed, it is a light shining in the dark places, only accept it at its face value and the history of this age and that of the coming aion is as clear as crystal. A theologian who ponders over some seemingly small point of exegesis, who presents the results of his investigations in scientific form, whose conclusions may not always be so positive but who allows for differences of opinion, who perhaps does no more than raise the question, is for Pre-s a rationalist, one who speaks in uncertain tones. A Pre will tell his audience that a common, ordinary "bible student" settles these problems more easily and is able to quote more scripture to substanitiate his position than these wise, learned professors! As an answer to such argumentation I would choose to make but one comment in the words of Muirhead, questions are not settled by "a mere appeal to devout common sense which may be, after all, no better than devout common ignorance."[94] We are grateful for the heritage of our fathers, those who suffered and were martyred in order that we should be privileged to have an open bible, our infallible rule of faith and practice, making men wise unto salvation. But let us not suppose that God's revelation deposited in Holy Writ does not contain deep mysteries and secrets which ever challenge the intellect of the wisest among men. All idle prattling about the "plain harmony of God's word" is illusory and ought justly to condemn itself. God did not send the Holy Spirit to stultify our reason, but to lead us into the truth. This process has not been one that was completed in a day, a lifetime or a century. It has not been a steady advance but broken at many a point, at times such long shadows that we would be inclined to register a reverse, a backward movement. But it is an omniscient God who rules: He, it is, who leads into the truth. If men are engaged in intellectual battle for centuries to settle the christological problem, and so also many other theological questions, it is not to be expected that eschatology, the most difficult problem of theological science, will be solved differently. The positiveness and assurance with which many of these bible students speak concerning the future of God's world program, is but pride and arrogance. Their method, viz,, extensively quoting scripture, covering up the problem by a host of texts loosely juggled together gives the semblance ef being biblical, (excessively so!) yet is biblicistic, a Judaistic, Rabbinistic manner of using the bible, which Christ strove to correct. Though seemingly profound it does nevertheless require very little sagacity.

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[93] Such lists can be found in Bultema's book *Maranatha*, cf. also Harrison, *op. cit.*, pp. 79—84. Torrey, *op. cit.*, p. 146—149 and others.

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[94] Muirhead, *op. cit.,* p. 9.

B. ROOTAGE: PSEUDO-APOCALYPTIC LITERATURE

Historically, chiliasm or Pre is rooted in, draws its inspiration from and bears unmistakable resemblance to a body of literature called the Apocalyptic writings. Schweizer asserts that chiliasm has as good a basis in the holy scriptures as any other dogma.[95] This can only be admitted under one condition, viz., reading and viewing it from a particular slant, which is none other than the underlying principle of this apocalyptic literature. Premillennarians rarely comment on these writings and do not welcome their investigation. Pre-s inform us that the firm basis for their Pre-truth is none other than the word of God. But their writings betray the very fact which I have asserted, viz., their ideas are rooted in this peculiar apocalyptic literature. It cannot escape any observant reader that the portions of scripture which claim their particular interest, on which they fondly dilate are those which bear most likeness in literary form and in presentation of the material to the Apocalyptic. The much used and praised Scofield Bible is written entirely from this particular point of view, extended notes on Daniel, on portions of Zechariah and Ezekiel, on Christ's eschatological discourse as given by Matthew and on John's Apocalypse, while other books are passed by with only a comment on such passages which have a direct bearing on the Pre system. It must be sorely regretted that the Scofield Bible has gained such a wide currency and acceptance. We would impatiently ask, is that a well balanced commentary? Why single out one particular strand and ignore all others? We can well understand that Pre-s highly recommend and advertise this bible. Its decided slant is Pre, chiliastic, a system of teaching which certain "fathers sucked through the straw of Jewish christianity",[96] and which the Augustana Art. XVII correctly styles, *opiniones Judaicae*. This peculiar class of literature came into vogue about the second century before Christ and continued up to approximately one hundred A. D.[97] Lying dormant for several centuries, a group of men whose works have won the admiration of the scholastic world, have in recent times republished this literature.[98] In studing that literature we shall have to guard ourselves against two excesses, both erroneous and equally repulsive. The one is the tendency to overemphasize the value and importance of these writings. It must be admitted that perhaps the greatest scholar amoung them all, R. H. Charles, was not free from this error. In fact he lifts this literature to such a high place, is so enthusiastic as to its intrinsic value that it is indeed difficult to see how he or anyone accepting his ideas can properly distinguish between this literature and the canonic writings of the Old Testament. This does not, however, discredit the value of his scientific labors. It becomes an entirely different matter, one of grave concern when one has relinguished his hold on the canonic scriptures and openly declares that large areas of Biblical literature, and with it volumes of subsequent christian writings have become valueless, obsolete, antiquated, having no appeal or grip on the common church member because of their "strained eschatological-growths and forbidding Apocalyptic coloring".[99] Instead of being illuminating material, we have here an instance of placing it on a par with the canonic books, with the evident result that both are rejected. The other extreme is as dangerous and ought to be rooted out. It is the clam-like position, the attitude of closing one's

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[95] Schweizer, *Die Christliche Glaubenslehre*. p. 583.

[96] Schrodde, Art. in Lutheran Quarterly. 1879.*The Messianic idea in Pre-christian apocalyptic Literature*, pp. 346—370.

[97] Sources of investigation for these pseudepigraphical or apocalyptic writings, cf.:

Hilgenfeld, *Die Jüdische Apokalyptik.*
Stanton, *The Jewish and the Christian Messiah*
Drummond, *The Jewish Messiah.*
The monumental works of Charles, R. H.

The Apocrypha and Pseudepigrapha of the O. T.
Book of Enoch.
A Critical History of the Doctrine of a Future Life.
Editions of the Testaments of the Twelve Patriarchs.
Ethiopic Enoch; Slavonic Enoch; Ascension of Isaiah.
Book of Jubilees.
Eschatology, Hebrew, Jewish and Christian.
Art. *Apocalyptic Literature,* and Art. *Eschatology of the Apocryphal and Apocalyptic Literature,* in H D B.
Burkitt, *Jewish and Christian Apocalypses,* The Schweich Lectures 1913.
Earley, *Eastern Christianity.*
Brown, Art. *Millennium* in H D B. Dillman, *Das Buch Henoch.*
Pseudepigraphen des A. T. in Herzog xii, and Hofman, ibid.
Schurer, *Geschichte des Jüdischen Volkes.*
Bousset, *Die Religion des Judentums in N. T. Zeitalter.*
Welhausen, *Skizzen und Vorarbeiten,* pp. 226—234.
Kautsch, *Die Apokryphen und Pseudepigraphen des A. T.*
Dewick, *Primitive Echatology.*
Scott, *Revelation,* in the Century Bible. see Introduction.
Articles in Encyclopedias and Bible Dictionaries on Eschatology, Millennium, Apocalypse, the Pseudepigrapha Literature.

[98] "Recent" is a very relative term. The work of the last 75 years. I would call recent when applied to the theological literature.

[99] McCown, *The Promise of His Coming,* p. vii, Preface.

self up in his own little shell, purely negative, looking askance at every endeavor or attempt that is made to investigate those sources which might have a bearing on the correct understanding of God's word. Such aloofness, that self-satisfied negative attitude composes its own funeral dirge and must sooner or later lose its place. The examination and re-editing of this literature should be appreciated. If not positive, it may have a very illuminating negative value, while in the problem of chiliasm, modern Pre, it has a direct, positive bearing. It introduces us into the peculiar world philosophy, love for the fantastic, the symbolic numbers, ... in short, the whole bundle of ideas which are proclaimed by Pre-s to-day. This historical setting will enable us to understand and appreciate the origin and fundamental significance of the chiliastic millennial hope.[100] Early christians would naturally be indebted most immediately to the Jews and besides the canonic scriptures of the old covenant they would be influenced by the other Jewish literature then extant. This is but giving expression to the fact that we must ever sharply distinguish between the Religion of Israel and the Revelation given to Israel.[101] Ignoring this chiliasts and Pre-s make a plausible pretense that their doctrine rests on solid biblical truth, for indeed they quote scriptures voluminously, yet it is a use of Scripture, an interpretation of it, that does not harmonize with the teachings of Christ nor the special guidance and illumination of the Holy Spirit, but fits entirely into this Judaistic Apocalyptic mold. That chiliasm roots in this particularistic Judaism cannot be gainsaid.[102] Its eschatological scheme of dividing the future into two distinct stages, the one temporary, provisional, the other external and absolute is borrowed from this Pre-christian Jewish origin.[103] Admitting the possibility of alleged Persian influence suggested by some scholars, it is nevertheless an argument requiring the most delicate handling.[104]

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[100] Case, *op. cit.*, p. 6 f. [101] Hepp, *De Anti-Christ*, p. 31.

[102] Kuyper, *E Voto*, p. 270. *De Gemeene Gratie*, Deel I. p. 313.

[103] Vos, *Pauline Eschatology and Chiliasm*, in Princeton Review, 1911, pp. 26—60.

[104] Semisch Bratke, Art. *Chiliasmus* in P R E. Suggested also by Hoekstra, *op. cit.*, p. 9. also Brown, Art. *Millinnium* in H D B, Briggs, *Messiah and the Gospels*, pp. 15—16.

Greijdanus, Art. *Duizendjarig Rijk*, in Christelijke Encyclapaedie asserts its origin is from the Persian religion and from Messianic expectations of later Judaism. More especially has this been advocated by the representatives of the school of Comparative Religions.

The name given this literature, "Apocalyptic" is derived from the peculiar ecstatic, visionary form it assumed.[105] The authors followed the prototype of Divine Apocalyptic as we find it in Daniel. They are therefore all imitations,[106] lacking Divine authority. They are a species of the genius prophecy, prophecy severed from history, mechanically and artifically turning past and present history into prophetic futuristic symbols.[107] Different opinions are entertained by scholars as to the content of this body of literature. Charles maintains that the greater part with the exception of *Slavonic Enoch* represents the ideas of the Phariasic Jew of Palestine. Bousset finds much in them which cannot be classed under the category of purely Jewish writings and attributes this foreign element to Persian influence. Burkitt thought these Jewish hopes were coloured Zoroastricism, again Friedländer, and more recently Muirhead, is of the opinion that they represent literature of Jewish-Hellenistic origin, while Wellhausen suggests that they perhaps embody the ideas propagated by the secret books of the Essenes.[108] Admittedly, the dating of these separate writings is exceedingly intricate, most probably being compilations of different authors,[109] different versions and translations even increasing the difficulty. However important and interesting, it need not detain us, since it is of no immediate concern for this study. Charles has favored us with a tabulated list chronologically arranged.[110] A question of far greater significance is the enquiry as to what gave rise to this literature, a question which bears directly on an understanding of chiliasm or its latest development, premillennialism. I shall have occasion in the last chapter to consider this problem. As historic source material it represents the most chararteristic survival of the heroic age of Jewish history when the Jews attempted to realize in action the fact that they were God's peculiar people.[111] The deeper meaning underlying this literature is the

Briggs, *The Messiah and the Apostles*, p. 342 says "The Pseudepigraphical Apocalypses of Jewish Literature were influenced by the Persian Eschatology".

[105] Jones, *op. cit.*, p. 89. [106] Hepp, *op. cit.*, p. 102.

[107] Kennedy, *op. cit.*, pp. 59—60.

[108] Jones, *op. cit.*, pp. 89—90. Muirhead, *op. cit.*, pp. 59—60.
Burkitt, *Jewish and Christian Apocalypses*, p. 4.

[109] Charles, *Book of Enoch*, pp. 9 f.

[110] Charles, Art. *Eschatology* in Encyclo. Biblica. vol. II. pp. 1335—1336.
Zöckler divides them into five groups: Lyrical, Historical, Apocalyptic, Testamentary, Oracula. cf. Milligan, *Discussions on the Apocalypse*, p. 13.

[111] Burkitt, *op. cit.*, p. 15. Muirhead, *op. cit.*, p. 60.

conflict between the promises of God and the actual experience. It is the clash, the difficulty arising when we attempt to solve the problem of the righteousness of God and the suffering condition of His righteous servants on earth.[112] The basic principles lying back of this literature, and which reappears in modern Pre are: pessimism; determinism; externalism; one-sided literalism; dualism; fantastic realism in the conception of the future; excessive supranaturalism; conception of God as a *Deus ex machina,* resulting in a mechanistic view of history.[113] This body of literature embodies valuable material in ascertaining the hopes and eschatological ideas cherished by the Jews prior to and at the time of Christ. It forms a veritable medley of millennial dreams. Since the first christians were recruited from the Jews, it is very logical and reasonable to suppose that these ideas were transferred by an easy transition to the christian soil. Standing in such close proximity to these apocalyptic hopes, inspired by the vivid portrayals of the promised kingdom, they could not, at once, break with them. Kennedy says, the "dream of the nucleus of the christian church was a purified theocracy, in this they were true to the highest expecation of Jewish Apocalyptic."[114] The work of the apocalyptic belonged to the sphere of Hope.[115] They served to encourage a down-trodden people and issued forth from the hearts of those who longed for the manifestation of God, touching the hearts that yearned for the coming deliverer.[116] Trained to hearken with listening ears, to observe with keenest watchfulness, they kept alive the spirit of expectancy. But with it had developed a whole eschatological scheme, a philosophy of history and religion:[117] Judaistic, particularistic to the core, a

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[112] Charles, *Book of Enoch,* pp. 22 f.

[113] McCown, *op. cit.,* p. 116, 130 f., 146 f. Rall, *op. cit.,* pp. 42—47.
Charles, Art. *Apocalyptic Literature* in H D B.
Edersheim, *The Life and the Times of Jesus,* vol. II, p. 442.
Greenstone, *The Messiah Idea in Jewish History,* pp. 69 f.

[114] Kennedy, *op. cit.,* p. 5. [115] Burkitt, *op. cit.,* p. 47.

[116] Nolloth, *The Rise of the Christian Religion,* pp. 75—76.

[117] A good summary of the eschatological hopes as they existed at the time of Christ is given by Jones, M., *op. cit.,* pp. 100—101. He finds that there are three great conceptions which stand out clear and undisputed.

1. Expectation of the coming of the Messianic kingdom was universal. There were divergences of opinion as to whether the Messianic kingdom was to be the final consummation of God's purpose for His people, or....whether it was to be a temporary prelude to the establishment of the eternal kingdom of God in the world to come.
2. Universal belief in the Judgment and in the Resurrection to eternal life; although a variety of views existed as to the personality of the Judge,

system of teaching which Christ and His apostles strove to correct. It would seem plausible to suppose that since a spirit of watchful expectancy was fostered by the apocalyptic literature, an eager upward gaze should be the characteristic of the New Testament epoch. Indeed, this argument is constantly heralded by Pre writers. It forms one of their strongest bulwarks. The earliest christians, the church of the first few centuries, those standing nearest to Christ and the apostles, they affirm, were almost catholic in this premillennial truth. I dissent to the general rule here stated, viz., that an eager upward gaze characterized the New Testament epoch, and also to the particular application Pre-s make, viz., that the early church was chiliastic. In order to prove the validity of this assertion we shall inquire into this period and the early witnesses of chiliasm.

No array of argumentation is necessary to convince us that these Judaistic ideals were cherished by a great number of the first christians. Precisely these Judaistic sects which perpetuated themselves formed the strongest opposition to the teachings of Jesus and the apostles and more especially was Paul continually hampered by these Judaisers. A prophetic tendency remained active as evidenced by the pseudepigrapha books which embodied, perhaps in a more scholastic form and with a more frequent reference to a Messiah and the Messianic kingdom, yet with the identical hopes as those propagated in the earlier apocalyptic literature. Unrestrained by divine inspiration, subject to a number of influences, such as traditional beliefs, and not the least to foreign ideas which found their way into Jewish thinking through

character of the Judgment, and the recipients of the gift of the Resurrection.

3. A general impression that the approach of the kingdom was to be accompanied by signs and portents in heaven and earth, and by an unprecedented rise of heathen power, combined with tyranny, oppression and abomination, followed by a general apostasy and a subversion of all social, family relationships.

As to the doctrine of the Messiah: there is not such a clear, well-defined general impression:..... The Messiah is no unitary or self-consistent personage whose attributes and functions are consistently represented throughout. Popularly, He was the King, of the seed of David, the Warrior Prince, who would lead the nation to ultimate victory over its enemies and restore to it its ancient glories, and this ideal appealed with irresistible force. The other, more transcendent and spiritual conception, found in other circles failed to displace it. Surviving as a possession of the comparatively few was the ideal of the Messiah as the supernatural Son of Man, the elect, the righteous One, the Judge of the quick and the dead, the possessor of all wisdom and power, who was to inaugurate the eternal Kingdom of God. For some, doubtless a synthesis of these two....a transcendent Messiah also the Champion and Ruler of God's people.

contact with other nations, produced at a time Israel was sorely tried, burdened by the oppressive yoke of Roman power, this extra-canonical literature so rich and varied, though deflecting from the normal biblical development, yet captured the hearts and imaginations of many.[118] Admitting that such ideas were undoubtedly held by some of the early christians does not however justify the inference of Pre-s that the entire christian church of the first centuries was chiliastic. Atzberger has well remarked „Es ist nun allerdings eine oft wiederholte Behauptung die vielen als ausgemachte Sache gilt, dass in der ältesten christlichen Zeit der sogen. Chiliasmus ein wesenlichen Stück der Christliche Glaubens, wenn nicht gar das Hauptstück desselben gewesen sei.[119] Historical conditions prevailing at that time, viz., persecution, oppression, national degradation and calamity, are elements which must be taken into consideration if we desire to understand the general eschatological interest of the early christians. Similar conditions have invariably stimulated concern for the future. The claim however that the "eschatological element was all-controling in the church at large of the first and second centuries",[120] or that Eschatology was the first dogma of the church,[121] is an assertion the data at hand will not warrant. It is generally assumed that the members of the apostolic church lived under the impression and were firmly convinced that the second coming of Christ was imminent, at hand.[122] This is however an assumption which cannot be distilled from the canonic scriptures. The attempts of Pre-s to build up this prop of their system by scriptural proof fails miserably and can only be convincing to minds tainted with a preconceived theory.[123] Laboring under a presupposition they are prone to press their inferential reasonings beyond due limits[124] which makes an error plausible to the uninitiated.

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[118] Briggs, *The Messiah of the Gospels,* p. 1 f. A discussion of the Messianic idea, closely modelled to the Biblical presentation, in several of these Apocalypses, this Pre-christian Judaism is given. pp. 1—40.

cf. also Briggs, *The Messiah of the Apostles,* pp. 1—20.

Briggs, Art. in Lutheran Quarterly. 1879, *Origin and History of Premillennialism,* pp. 221, 223.

McLaren, *Our Crowing Creed,* p. 363.

[119] Atzberger, *op. cit.,* p. 86.

[120] McGiffert, *A History of Christianity in the Apostolic Age,* p. 451.

[121] Slot. de Bruïne, *op. cit.,* p. 12.

Kliefoth, *op. cit.,* pp. 18—20. gives expression to the regnant eschatological interest in those days.

[122] Swete, *The Life of the World to Come,* pp. 28—29.

[124] Patterson, *The Second Coming Advent not Premillennial,* p. 248.

[123] I merely make the assertion at this point. This argument will receive a fuller discussion in another section.

The historical argument is common in nearly all Pre literature. Statements as the following are frequent: "It is admitted on all sides that the pre-millennial coming of Christ, and His reign with His saints upon the earth a thousand years, was the faith of the early church";[125] "this doctrine was held by practically the whole Church during the first three centuries";[126] "the early Church was solidly pre-millennial in faith";[127] "it was almost universally held in the earliest days of the church";[128] "views of the pre-millennialists held nearly undisputed sway for the first three hundred years of the Christian era";[129] "Premillennialism was the general faith of the church in the age immediately succeeding the apostles";[130] "a true christian chiliasm was the orthodox faith of the primitive church in its purest days";[131] "the apostolic church was Premillennial as was the church for more than two centuries immediately succeeding the apostles".[132] "Research in patristic literature and writings", claims Gaebelein, "of Anti Nicene Fathers has shown that for at least three hundred years the church universal believed ..... the coming of the Lord". That "coming" for Gaebelein involves the modern Pre scheme. Relinquishing this hope means more than an incomplete and mutilated gospel; it would signify the collapse of the true christian doctrine.[133] Having affirmed such a generalization Pre-s then proceed to support the contention by quoting celebrated church historians.[134] "It was the general belief of the apostolic age."[135] "In all the works of this period, millenarianism is so prominent that we cannot hesitate to consider it as universal."[136] "The prevailing opinion that Christ was to come and reign a thousand years among men before the final dissolution of the world had met with no opposition until the time of Origen."[137] "The ancient and popular doctrine of the millennium was carefully inculcated by a succession of Fathers from Justin Martyr and Irenaeus, who conversed with the immediate disciples of the Apostles, down to Lactantius, ...It appears to have been the reigning sentiment of orthodox believers."[138] Bishop Newton, in his *Dissertations on the Prophecies,* says, "The doctrine of the Millennium was generally believed in the first three and purest ages",[139] and Bishop Russell gives vent to a similar contention. "Down to the beginning of the fourth century, the belief was universal and undisputed."[140] West quoting Hase, says, "It was the old and popular faith",[141] another affirms, "The stream of all antiquity ran that way,"[142] so Muencher, "It was universally held by almost all teachers."[143] Testimonies of Chillingworth,[144] Stackhouse,[145] Neander,[146] Alford,[147] Nitsch,[148] Loofs,[149]

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[124] Patterson, *The Second Advent not Premillennial,* p. 248.

[125] Blackstone, *op. cit.,* p. 66. cf. p. 36. [126] Silver, *op. cit.,* p. 7.

[127] idem. p. 49, 54, 70. "The stream of christian doctrine, where it issues from the fountain, is chiliastic."

[128] Brookes, *op. cit.,* p. 319. [129] *idem,* p. 325.

[130] Kellogg, *Are Premillennialists Right?,* pp. 25, 29, These facts.... establish at least a strong presumption that the doctrine of a Premillennial Advent was a part of "the faith once delivered by the apostles to the saints."

[131] Briggs, *op. cit.,* quoting words of N. West in his "History of the Premillennial Doctrine," p. 208.

[132] *idem,* quoting Duffield, p. 208, For similar statements, Riley, *The Evolution of the Kingdom,* p. 161. Lecture entitled, "Historical ministry of Premillennialism," Riley, in *The Coming of the Kingdom of Christ,* comprising Lectures of the 1914 Prophetic Conference at Chicago, p. 83. He quotes Guinness, "It cannot be denied that for three centuries the Church held the doctrine of the premillennial coming of Christ."....
also a quotation of Brookes, of similar tone, p. 83.
Bultema, *Maranatha,* pp. 316, 323. Rall, *op. cit.,* p. 97.
Macpherson, *Christian Dogmatics,* p. 448. Kleijn, *op. cit.*
Berkhoff, *op. cit.,* p. 207. *De Bereer,* July, 22, 1925, p. 97.
idem, Jan., 22, 1929, p. 442.
Shedd, *Dogmatic Theology,* quoting Alford who comments on Rev. 20 : 4, "the whole church for 300 years from the apostles understood the Second Resurrection in the literal premillennarian sense". p. 643. This, Shedd claims, is an error.

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[133] Gaebelein, *The Return of the Lord,* p. 8.

[134] Harrison, *op. cit.,* p. 75."We could quote to this effect: Harnack, Hagenback, Neander, Dorner, Gieseler, Schaff, Fisher, Mosheim" and Harrison also includes Briggs, which is an error.

Silver, *op. cit.,* pp. 55—56. —Testimony of Historians:— Schaff, Gibbon, Mosheim, Chillingworth, Gieseler, Stackhouse, Bis. Th. Newton, Harnack, Orr. Similary, cf. Blackstone, *op. cit.,* pp. 67—68.

Brookes, *op. cit.,* pp. 326 f. Riley, *The Evolution of the Kingdom,* p. 162.

West, *John Wesley and Pre-Millennialism.* p. 18—19.

Bultema, *op. cit.,* p. 316. *De Bereer,* Mar. 8, 1920. p. 297—298.

[135] Gieseler, *Eccl. Hist.* I. Sec. 166.

[136] Gieseler, *Church History,* vol. I, p. 215, cf. p. 156.

[137] Mosheim, *Eccl. Hist.,* vol. I. p. 89. [138] *Milman's, Gibbon's Rome,* vol. I. p. 262.

[139] Newton, *Dissertations on the Prophecies,* p. 527.

[140] Russell, *Discourse on the Millennium,* p, 236.

[141] West, *op. cit.,* p. 18 quoting Hase, Hist. Ch h. p. 688.

[142] West, *op. cit.,* p. 18. Holmes, *Resurr. Revealed,* p. 370.

[143] Muencher, *Church History* II. p. 415. [144] Chillingworth, *Works,* p. 730.

[145] Stackhouse, *Complete Body of Divinity,* vol. I. p. 597.

[146] Neander, *Christliche Dogma. Gesch.* I, pp. 261 f.

[147] Alford, N. T. II, part. 2. p. 1088.

[148] Nitsch, *Dogma. Gesch.,* p. 401.

[149] Loofs, *Dogma. Gesch.,* p. 57.

Mede,[150] Schaff,[151] Harnack,[152] and others are of a similar hue. The prevalence therefore of chiliasm in the early centuries of the christian era is admitted, but is must be asserted, however presumptious it may seem, with greatest respect and esteem for the learning and scholarship of the church historians cited, that this prevalence has been unduly exaggerated and must be cut down appreciably. The inferential argument deduced from such generalizations by Pre-s is that the orthodox faith of the first church was chiliastic. An examination however of the fundamental christian writings of that period shows that such a supposition is unwarranted, that it is a sheer misrepresentation, a false statement of the actual facts.[153] Moreover, the general criticism urged against most church historians, viz., that they have had too little regard for the special motives, particular reactions which enter in as positive constituents in an adequate explanation of an historical phenomenon and have simplified the solution by hasty generalization, should at least be taken into consideration. Even more serious is the charge against those who have had fixed presuppositions which give their entire production a peculiar slant. To mention but one, Harnack, who judges the elements of early orthodox christianity by his conception of dogma. It can be of no credit to Premillennarians to claim him as a witness for the Pre faith of the early church. The assertion that chiliasm or Pre was an essential element in the faith of the early church needs revision.

C. HISTORICAL REVIEW OF CHILIASM

An examination of these early witnesses demonstrates the extreme weakness of this argument so confidently asserted by Pre-s. Amazingly meagre, indeed, are the direct and explicit statements which can by any show of reasonableness be acclaimed as evidences for chiliasm. To imagine that we can distil from these rare fragments the orthodox faith of the early church is a huge assumption, and even more preposterous is it to claim that these barren, feeble utterances represent chiliasm in its modern Pre manifestation. We have seen earlier that chiliasm or Pre is a fluctuating conception having to be sure, basic, fundamental principles which recur, but with each fresh outburst conditioned by historical factors, particular reactions which account for the great variety of colors which embellish the painting of this historical phenomenon. One of the earliest christian writings claimed as a witness to the premillennial truth is the *Didache* or *Teaching of the Twelve Apostles*, found in 1873 by Bryennias and published 1883. The evidence adduced however does not give weighty support to the affirmation. The closing word of Chapter 10 is Maranatha,[154] but this is not a monopoly of Pre-s. The content is chiefly admonitory.[155] Not a word is uttered concerning a temporary, provisional reign of blessedness on earth subsequent to the eternal state and partaking of a preparatory nature to it. Nor is there any specific reference to this vital element of present day Pre in the Epistles of Clement of Rome, Ignatius of Antioch or Polycarp of Smyrna.[156] The writings of these three Apostolic Fathers contain a mild reproof, but cannot with any share of reasonableness be marshalled forth in support of the Pre theory.[157] Irenaeus informs us that Polycarp taught the things which he had learned from the apostles and that which the church handed down.[158] An exceedingly interesting and unique legacy is left us in the writing known as the *Shepherd of Hermas*. The much discussed and mooted problem, the various hypotheses that have been entertained by scholars concerning the Shepherd, estimations ranging from regarding it as a genuine revelation to a pious fraud; intentional deceit and pure fiction, need not detain us.[159] Of greater import is the peculiar form in which it is written, which is accountable for the fact that Hermas' production is generally classed under the category of Apocalyptic literature. It is safe to assert that he had made an acquaintance with this apocalyptic literature, and was charmed by its imagery and figures. This fact is strengthened when we consider that he even quoted from one apocalypse, the lost book of Eldad and Modat. But if there are points of similarity to this class of literature, the differences are even more striking. He felt no need of employing the guise of secrecy, pseudonymity, to sink his personality in some ancient worthy. In deference to the all-absorbing eschatological, transcendent, other-worldly interest of the apocalyptist, the Shepherd centers his concern on the present. Written at a time the church was passing through a severe persecution,[160] yet the tenor of the entire production is adverse to "fatalistic lamentations," to the pessimism and note of despair everywhere evident in the Jewish apocalypses. There is a significant reserve, a calm which places his work in sharp contrast to the fantastic vagaries of current apocalyptic literature. The church is the all-controlling factor; her ultimate completion is assured, created before all things, for her sake the world was framed. Once the church is purged of the dross, the wicked condemmed to everlasting torment, then shall she reach her acme of perfection and this temple shall glitter with all its radiant beauty, "one body, one understanding, one mind, one faith, one love. And then the Son of God shall rejoice and be glad in them, for that He hath received back His people pure." He believes the end to be imminent, the Son of God may come presently and build up the tower.[161] In contrast

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[150] Mede, *Works*, p. 602, 771.

[151] Schaff, *Church History*, vol. II. p. 614.

[152] Harnack, *Lehrbuch der Dogm. Gesch.* I, 2 Aufl., pp. 138 f. cf. also Art. *Millennium* in Encyclo. Britt.

[153] Shedd, *op. cit.*, p. 651.
Briggs, Art. in *Lutheran Quarterly, op. cit.*, pp. 210, 215.
Patterson, *op. cit.*, p. 246, 251.
Brown, *Christian Theology in Outline*, pp. 186—187.
cf. Art. by same author in H D B. *Millennium*, Vol. III, pp. 370 f.
Sheldon, *Studies in Recent Adventism*, pp. 90—91.

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[154] *Didache* — Chap. 10.
McGiffert, *op. cit.*, p. 452 suggets that there is a possible support for chiliasm in the *Didache*.
cf. Bavinck, *Dogmatiek*, vol. IV. pp. 727—728.

[155] *Didache* — Chap. 16.

[156] Salmond, *Christian Doctrine of Immortality*, p. 350. Shedd, *op. cit.*, p. 643.
Sheldon, *History of Christian Doctrine*, p. 145.
Kuyper, *E Voto Dordraceno*, II. p. 255.
Briggs, Art. in *Lutheran Quarterly*, *op. cit.*, p. 211.
Brown, *The Hope of His Coming*. p. 24. Brown, Art. *Millennium* H B D.

[157] *Ep. to Cor.* pars. 23, pars. 28, pars. 34, pars. 35, 24, 44, 50. *Ep. to Eph.* II. *Magn.* 5, *Ep. to Polycarp.* 3. cf. also *Eph.* 17. *Phil.* 2 : 1 f., 11 : 2, 5 : 2, 6. *Martyr. Poly.* 11 : 2, 2 f. It is noticeable that Polycarp despends on Paul to whom he also appeals.

[158] *Adv. Haer,* Bk III, chap. 3, 4.

[159] Zahn, *Der Hirt des Hermas,* pp. 365 f.
Donaldson, *The Apostolic Fathers,* pp 326 f.
Bardenhewer, *Geschichte der Altkirchlichen Literatur,* vol. I, p. 563.
Bartlet, Art. *Hermas* in Encyclo. Brit.
cf. also art by MacMillan, entitled *"The interpretation of the Shepherd of Hermas"* in Biblical and Theological Studies, pp. 494—543.

[160] Vis. III. 2, IV, II.2, Sim. VIII, IX.

[161] MacMillan, *op. cit.,* pp. 524 f. Vis. II. 4, Vis. I. 3, 4. Sim. IX. 18, IX. 9, IX. 7. Vis. III. 8.
Concerning the building of the temple and the materials used see: Sim. IX. 5, 7.
cf. in this connection Vis. III. 7. and II. 5. where he considers the problem of repentance. Also Sim. VIII. 9, 10. the imminency of the coming of the Master accelerates the urge to repentance, Sim. V. 5, IX. 5, 7.
The vision of the frightful four-colored beast also sheds some light on his eschatology, Vis. IV. 1—3, als well as his deliberations in the theme that this earth is not the eternal city. cf. Sim. I. IV.

to Jewish millennialistic dreams of carnal felicity, Hermas does not commit himself to such a vain exercise of the imagination. He even rebukes those who wish to pry open or who aim to rend the vail which hides the secrets of the future.[162] Practically the whole of Sim. ix is beautiful symbolism concerning the militant church. Nothing is said of an intermediate, provisional Kingdom, with material, carnal blessings. Every indication seems to point to the fact that the completion of the tower and the final consummation is identical.

An entirely different type of early Christian literature is the Epistle attributed to Barnabas. It is clearly noticeable that he was well acquainted with much of the canonic scriptures, both of the Old and what later was fixed as the New Testament canon. Not always quoting the exact *verba ipsisimma*, yet the Epistle is thoroughly saturated with direct references to the Scriptures. Written during a period of stress and strain, the greater part of the writing is admonitory. The season of distress the Lord will cut short, in order that His beloved should shortly be partakers of the inheritance.[163] The only passage in the Epistle which can be pressed to give some support for chiliasm is *Par*. 15, but even this need not necessarily label Barnabas a chiliast. He discusses at this point the fourth of the ten words given by Moses on Sinai, viz., the question concerning the Sabbath. Referring to the account of its institution by God Himself as given in Genesis, he was evidently led astray by the rabbinical speculation of his own time concerning the six creation days. By a symbolical interpretation of this passage, connecting it with Ps. 90 : 4, Rabbinical theology had developted a chronological scheme of history.[164] Analogous to the completed work of creation in six days, followed by a seventh day of rest, so too the world would run its course in six days; a thousand years being as a day with the Lord, the six days being consequently elongated to six millenniae. Barnabas accepted this popular notion and advocated it.

No doubt is entertained as to the position of Papias of Hierapolis, who according to Irenaeus was a pupil of John, and a contemporary of Polycarp.[165] That he was an outspoken chiliast we learn from Eusebius, who informs us

[162] Vis, III, 8. [163] *Barnabas,* Par. 4.

[164] *Slav. Enoch,* 33 : 1, *Sanhedrin,* 97a, *Jub.* 4 : 30, *Ps.* 90 : 4. cf. 2 *Peter* 3 : 8.

[165] *Iren.* V, 33, 34.

that Papias taught this doctrine which he received from friends who in turn had received it from the apostle John; that "There will be a millennium after the resurrection of the dead when the personal reign of Christ will be established on this earth."[166] This is at least very interesting since the account purports to be handed down directly by certain disciples of the Lord, Ariston and the Presbyter John, who in turn heard it from our Lord. The evidence loses some of its weight however when we consider Eusebius' estimation of the mental capacities accredited to Papias. Though learned and well acquainted with the Holy Scriptures, he had but a limited comprehension, failing to grasp and understand correctly those things presented by the apostles in a mystical form. These figurative expressions he was wont to explain in a one-sided, literalistic manner, which resulted in crass materialistic and carnalistic conceptions concerning the future, for which reason Jerome designates Papias as a publisher of a Judaistic *δευτέρωσιν*.[167] The accounts of his teaching rendered us by Irenaeus and Eusebius are sufficient to demonstrate that it was chiliastic, although allowance must be made for the fact that our records are second hand, and he may have been misrepresented. If the tradition is true that he tried to spiritualize the sensual things of Cerinthus,[168] the statement preserved by Irenaeus is conclusive proof that he was still very much engrossed in materialistic conceptions, and that his whole eschatology was a mixture of christian and Judaistic ideas.[169] The manner in which he portrays the amazing fruitfulness of the vine which Irenaeus claims to have found in the fourth book of Papias, is genuinely Rabbinical, freely drawn from the extravagant imagery of Jewish apocalypse. "The days shall come, in which vines shall grow, each having ten thousand shoots, and on each shoot ten thousand branches, and on each branch again ten thousand twigs, and on each twig ten thousand clusters, and on each cluster ten thousand grapes and each grape when pressed shall yield five-and-twenty measures of wine. And when any of the saints shall have taken hold of one of their clusters, another shall say, I am a better cluster; take

[166] Eus, III, 39, 12. Briggs, Art. in *Lutheran Quarterly, op. cit.*, p. 217. Weiss, *Die idee der Reich Gottes in der Theologie*, p. 12. McGiffert, *op. cit.*, note p. 452.

[167] Atzberger, *op. cit.*, p. 91. De Vir. III. 18.

[168] cf. Oswald, *Eschatologie*, p. 257.

[169] Atzberger, *op. cit.*, p. 91.

me, bless the Lord through me. Lkewise also a grain of wheat shall produce ten thousand heads, and every head shall have ten thousand grains, and every grain ten pounds of fine flour, bright and clean, and the other fruits, seeds and the grass shall produce in similar proportions, and all the animals, using these fruits which are products of the soil shall become in their turn peaceable and harmonious, obedient to man in all subjection."[170] The pertinent remark of Briggs can bear repitition, "Such puerilities, is is safe to say, our Saviour never uttered."[171]

Chiliasm found no favor with the best of the Apostolic Fathers, nor does it find support in the unknown writer of the Epistle to Diognetus.[172] The support from the Apologists too, is extremely meagre, only one from among their number can with reasonable fairness be claimed. We find no trace of the teaching in Athenagoras, Theophilus, Tatian, Hegesippus, Dionysius of Corinth, Melito of Sardis or in Apollinaris of Hierapolis.[173] The one exception, even doubtful, is Justin Martyr, the learned pagan philosopher, who was converted to Christianity. It is not so evident that his committal on this problem fitted into the whole scheme, the genius of his theology, but that he was rather driven to that position out of his high regard for the scriptures, more especially the *Apocalypse*.[174] Not being able to distinguish properly between image and reality, the figure and the spiritual truth it conveyed, he seems to have chosen this position over against those who denied the validity of the *Apocalypse* as a divine revelation. The sole ground which must lend support to the contention that Justin was a chiliast, is that he substantiates his belief in the millennial Kingdom of Christ and His saints by referring to the

[170] *Iren,* V, 33 : 3, 4.

cf. Baruch XXIX, of the *Babyl. Talmud, Synhed.* 97a. and 99a, and IV *Ezra, Book of Jubilees, Enoch* 10 : 19.

Briggs, *op. cit.,* p. 218. Atzberger, *op. cit.,* p. 91.

Charles, *Apocrypha and Pseudepigrapha of the O. T.* II. 497. 195.

Case, *op. cit.,* p. 159. Ligtfoot and Harmer, *Apostolic Fathers,* p. 522.

Brown, *The Christian Hope,* p. 113. Oswald, *op. cit.,* p. 257.

[171] Briggs, *op. cit.,* p. 218.

[172] Salmond, *op. cit.,* p. 350. Briggs, *op. cit.,* p. 227.

[173] Briggs, *op. cit.,* pp. 224—225. Salmond, *op. cit.,* p. 350.

Kleijn, *op. cit.,* Bultema, *op. cit.,* pp. 324—325.

Brown, Art. *Millennium* in H B D.

Eus. III. 20 throws some light on a tradition preserved by Hegesippus relative to his eschatological conceptions.

[174] Stonehouse, *The Apocalypse in the Ancient Church,* p. 10, 16—20. cf. his whole discussion on Early Christian Chiliasm, pp. 13—15.

passage in the twentieth chapter of the *Apocalypse*. His chiliastic notions are preserved in his *Dialogue* with Trypho the Jew.[175]

Passing on to the Anti-Gnostic Fathers chiliasm does find some support. But, it must be asserted that as little as we desire to build on Origen as opposed to the chiliastic cause, equally true is it that chiliasts cannot legitimately draw support for their theory from the Anti-Gnostic Fathers, even though they embrace a certain chiliasm. These Fathers were first of all, Anti-Gnostic, and only from this decided slant can we judge them. If, therefore, they were chiliastic, then it is solely accountable to their aversion to Gnosticism, in which they recognized a sworn foe to historical christianity. In this light we can understand that Irenaeus, pupil of Polycarp and Bishop of Lyons was a chiliast.[176] He has given us an adequate statement of early chiliasm. Misled by the fantastic speculations and crudities of Papias, whom he highly revered, and in diametric opposition to the spiritualizing error of Gnosticism, Irenaeus building on the *Apoc.* XX, rounded out his description of the millennium drawing from Jewish Apocalyptic sources, most probably from Baruch as well as from many statements of the prophets and gospels. As a Biblical theologian he confirmed his notions by quoting extensively from the Scriptures. Is can hardly be admitted with Briggs that Irenaeus attempted to adapt chiliasm to the orthodox christian faith by presenting the millennium as introductory and preparatory to the final glorious state in eternity.[177] On such a supposition the millennium would have an ethical, disciplinary significance, preparing saints for heaven. Hippolytes, at one time presbyter in Rome during the episcopacy of Zephyrinus, and later shismatic bishop, received his instruction from Irenaeus but modified the chiliastic ideas of his teacher considerable. Scholars are in wide disagreement as to the characterization of Hippolytes' teaching in respect to the problem of chiliasm, Harnack styling him a "thorough-going millennarian,"[178] while Atzberger,[179] basing his conclusion on Hippolytes' production *Adv. Caium* V. says that he is no chiliast in the general accepted use of that term.[180] It is certain that the problem of eschatology had more than a passing concern for him. This is evidenced by two of his publications, a commentary *On Daniel* and an exegetical work *On Christ and Anti-Christ,* besides the apologetic production already mentioned.[181] If classified under chiliasts, Hippolytes is admittedly a representative of a very rare type of chiliasm.

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[175] *Dial,* 80, 81.

[176] *Adv. Haer.,* V. 25—36, Discussions concerning his chiliasm. cf.
Briggs, *op. cit.,* pp. 228—230. Deijll, *op. cit.,* pp. 20 f.
Hoekstra, *op. cit.,* p. 17—18, 25. Atzberger, *op. cit.,* pp. 256 f.
Sheldon, *History of Christian Doctrine,* vol. I, p. 146.
Weiss, *op. cit.,* p. 13, calls Irenaeus' work normative.
Harnack, Art. *Mill.* in Encyclo. Britt. claims that Irenaeus, Hippolytes and Tertullian believed in chiliasm because it was part of the tradition of the church and since Marcion and the Gnostics would have nothing to do with it.
Case, *op. cit.,* pp. 163—165.

[177] Briggs, *op. cit.,* p. 228.

Again, Tertullian, the animated and eloquent writer, lawyer, most eminent churchman of Africa and polemicist par excellence, although an ardent chiliast of the Montanist type, can only be understood as a most bitter foe of Gnosticism. Then too, the decadent state of church, the shameful laxity of the church's officers in dealing with moral offences, the licentious debauches and lusts in which were indulged, aroused his sense of purity and holiness and caused him to embrace Montanism, accepting its rigorism in morals, and accompanying ascetic demands, and in Montanist earnestness his continual prayer as uttered in *Orat.* 5 was, "Thy kingdom come quickly."[182] As a rigoristic, ascetic Montanist, we would expect his writings to be saturated with practical exhortations, warnings against worldliness,[183] and in this atmosphere we are not surprised that he declared the end to be imminent.[184] If the millennarian hopes were fading and growing dim, they received new vigor and enthusiasm through the efforts of Montanus[185] and the two prophetesses who joined him, Prisca and Maximilla. Various estimates have been entertained as to the personal qualities of these founders of the sect, highly eulogised by some and severely criticised, condemned by others. That which the movement represented embodied these elements: the belief in a special outpouring of the Holy Spirit; the leaders being recipients of new revelations, a firm conviction of the speedy coming of the Lord; an application of a strenuous ascetic mode of living as a worthy preparation for this fast-approaching advent of the Lord. It was a "gloomy and fanatical hyper-christianity" a "visionary millennarianism," giving "extravagant weight and a materialistic coloring" to the eschatological hopes of early christians and to the millennial imagery of the *Apocalypse*. In it were characteristics that recur in almost every manifestation of chiliasm, and not the least in present day Premillennialism, viz., a latent anti-ecclesiastical leaven, a vigorious protest against the established churches, extreme reaction to the growing worldliness, severe denunciation, contempt and compassion for those who do not accept their particular vagaries, a semblance of orthodox conservatism, vaunted pride, an assumption of superior knowledge into prophetic portions of Scripture, sectarian enthusiasm joined with a revivalistic spirit which captivates the hearts and imaginations of many and the practice of an intense, agressive campaign in the disemmination and propagation of its ideals.

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[178] Harnack, *op. cit.* Brown, *The Christian Hope,* note p. 113.

[179] Atzberger, *op. cit.,* p. 280. cf. Stonehouse, *op. cit.,* pp. 102—108. Hippolytes works found in the Berliner Corpus, vol. I by Bonwetsch und Achelis, Hippolytus Werke.

[180] *Adv. Caiun* V. "Accordingly, in the end of times, the Devil is to be bound and flung into the bottomless pit, when the Lord comes; even as Isaiah hath said, that the wicked shall be taken away in order that he see not the glory of the Lord. And the number of the years is not the number of days, but it represents the space of one day, glorious and perfect, in which the king comes in glory with His slain, the creation is to shine, according to the text, the sun shall shine twofold; while the righteous eat with Him and drink of His vine. This is the day which the Lord hath made, of which David spoke. Accordingly, when with the eye of the Spirit John saw the glory of that day, he likened it to the space of a thousand years; according to the saying, one day is in the world of the righteous as a thousand years. And by the number he shows that day to be perfect, for those that are faithful. But as for what he has said, that after the thousand years he shall be loosed and shall deceive the nations, it is this: that justly he is to be loosed, and to be cast into the burning, and to be judged; with those who from old time were gathered together with him, when he gathered the strangers of the kingdom, and Gog and Magog."

[181] cf. *Dan.* IV, 10, 14, 16—19, 23—24, 53, 56, 59—60. *Antich. Par.* 5, 64—65. *Adv. Caium* xx I—V.

[182] Robertson, *op. cit.,* pp. 136 f. Deijll, *op. cit.,* p. 23.
Walker, *A History of the Christian Church,* p. 59.

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[183] *De Spectac.* 17. He commanded them to love no immodesty. Therefore to abstain from the theatre, which is the "private council-chamber of immodesty, ... Wherefore its chief grace is for the most part finely framed out of filthy lewdness,.... The very harlots also, victim of the public lust, are brought forward on the stage....and are bandied about by the mouths of every age and rank: their abode, their price, their description, even in matters of which it is not good to speak." cf. his utterances *On Female Dress* II. 13.... "Wherefore blessed sisters, let us meditate on hardships, and we shall not feel them, let us abandon luxuries and we shall not reject them. Let us cast away earthly ornaments, if we desire heavenly;.... clothe yourselves with the silk of uprightness, the fine linen of holiness, the purple of modesty. Thus appareled, you will have God as your Lover. cf. De Spectac. 30. In contrast to the idolatrous theatre of the world, Christians should have their eyes fixed on the great and glorious event which was about to dawn on the horizon, the appearing of their Lord, the resurrection of the saints and the new Jerusalem coming down from heaven.

[184] *Fug.* 12. *Exhort. Gast.* 6. *Monog.* 7, 16.

[185] Robertson, *op. cit.*, pp. 135 f., 141, 143. Briggs, *op. cit.*, p. 209.
Briggs, *Messianic Prophecy*, p. 12. Walker, *op. cit.*, pp. 57—59.
Deijll, *op. cit.*, p. 21, 35. Silver, *op. cit.*, pp. 70—73.

Silver eulogises the Montanists and concludes that their wholesome influence has run down through the centuries even up to comparatively recent times. Because himself a Pre who attempted by accumulating much historical data to corroborate the Pre position, I quote the following which proves the contention that a Montanistic tendency and spirit is manifest in chiliasm or Pre. Tracing its far-reaching influence he says, "It is seen in Novatianism and the Cathari, in Donatism, among the Paulicans and the Waldenses, in Joachim the Abbot of Floris, in the Franciscan Spirituals, in Anabaptism, among the Camisards, in Puritanism, and in George Fox and Robert Barcley and Quakerism generally, among the Mystic Quietists, in Pietism, in Irvingism, in Orthodox Second Adventism, and among the leading missionaries and holiness evangelists of the world," pp. 72—73.

Snowden, *op. cit.*, p. 18. Bonwetsch, *Die Geschichte des Montanismus.*
Bonwetsch, Art. *Montanismus*, in P R E.
Lawlor, Art. *Montanism*, in Hastings Encyclo. of Religion and Ethics.
Harnack, Art. *Montanism* in Encyclo. Britt.

Dying hard in the East the millennarian embers were fanned anew in the West by two natives of North Africa, Commodian and Lactantius. However interesting their witness to the chiliastic course, they, nevertheless, by universal consent are lesser lights than Irenaeus, and Tertullian, and represented a coarse, sensuous form of chiliasm which enfeebles and discredits their testimony.[186] Both Commodian, the poet and historian, and Lactantius called the "christian Cicero," were converted from heathendom and it is doubtful whether either one ever became thoroughly acquainted with the christian system nor is it probable that their chiliastic deliberations were representative of the drift and tendency of their age; historical conditions being adverse, uncongenial to millennarian speculations. Evidently, Lactantius in coloring his sketch of the millennial hope dipped his brush more often in the Sibylline prophecies then in the Scriptures.[187] Victorinus of Pettau is regarded as a chiliast by Jerome but his witness is weakened in view of conflicting ideas found in his commentary on the *Apocalypse* and the fragment, *de Fabrica Mundi.* Methodius of Tyre championed the cause in the early fourth century, applying a hermeneutic rule of interpretation in opposition to the allegorizing tendency of Origen. Subsequent to the first resurrection and judgment is a period of millennial Sabbath with Christ, the location of which is not specified but which will form a transitional stage in the procession from earth to heaven. At the close of the millennium the corruptible human body will be changed into an angelic-like being prepared for the house of God.[188] Apollinaris, bishop of Laodicea in Syria, survived chiliastic hopes at a comparatively late date c. 370—90 in the anti-Origenist circles of the Greek church. Epiphanius informs us that he advanced the view of a personal reign of Christ on earth.[189] Cyprian and Sulpicius Severus[190] both favored the old rabbinic chronological scheme of the world's history, it to run its course in six thousand years, analogous to the six creation days, followed by a day of rest.

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[186] Commodian, cf. *Instruct. adv. Gent. deos,* 43—44.
Lactantius, *Divin. Instit.* IV, 12, VII, 2, 6, 14, 23—24, *Epit.* 71—72.

[187] Deijll, *op. cit.,* p. 26. Hoekstra, *op. cit.,* p. 24.
Robertson, *op. cit.,* p. 157 f. Case, *op. cit.,* pp. 168—171.
Sheldon, *op. cit.,* p. 36, 146. Silver, *op. cit.,* pp. 67—69.
West, *op. cit.,* pp. 16—17.
Briggs, Art. in *Lutheran Quarterly, op. cit.,* pp. 232—233.

Admitting then, that there were those who held these views, it is also true that opposition to this brand of eschatology emerged at an early date. The most bitter opponent was undoubtedly Gnosticism, which likewise was a factor greatly stimulating its strength viz., by coercion the Anti-Gnostic Fathers embraced chiliasm. Unlike Montanism which arose in christian circles, Gnosticism is of heathen, pagan origin. It was a subtle, shrewd eclecticism, a crass syncretism, able to absorb and appropriate ideas from every source, and can be characterized only in each specific manifestation, depending on the dominant admixture of syncretism. Naturally it also found points of contact with the Christian religion, which were then spliced into their system. Gnosticism utterly rejected all chiliastic notions which were sensual and earthly. This syncretistic movement imperiled the very foundation of Christianity.[191] Gaius of Rome,[192] another opponent attacked he problem from a different angle. His point of departure was bitter opposition to the Montanists.

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[188] *Symp. decem Virginum,* IX, 1, 3, 5. *Disc. on Resurr.* XIV, VIII, IX. cf. Briggs, *op. cit.,* pp. 234—235. Robertson, *op. cit.,* 157 and note. Deijll, *op. cit.,* p. 26.

[189] Sheldon, *op. cit.,* p. 282. Robertson, *op. cit.,* p. 158.

[190] Harnack, Art. *Mill.* in Encyclo. Britt. claims they and other representatives of chiliasm escaped the influence of Greek speculation!

[191] Walker, *op. cit.,* pp. 53—56. Robertson, pp. 147 f.
Briggs, *op. cit.,* p. 240. Lehman, *The World to Come,* p. 59.
Bavinck, *Dogmatiek,* Vol. 4, p. 667 f., 727—728. Deijll, *op. cit.,* p. 21.
Kellogg, *Are the Premillennialists Right?,* p. 26. Case, *op. cit.,* p. 172.

[192] Briggs, *op. cit.,* p. 224. Deijll, *op. cit.,* pp. 21—24.
Luthardt, *Kompendium der Dogmatik,* p. 275.
Thomas, *The Coming Presence,* pp. 13—14.

Branding the montanistic eschatological hopes as heretical, and demonstrating that their fantastic speculations were inconsistent, unharmonious with the scriptures, proved ineffectual to root out this heresy, which if it had not been checked and counteracted would have stifled christian progress, would have made the durability of the church impossible.[193] Another method of stamping out this fanatical sect was now attempted, which indeed was erroneous but it is not impossible that the exigency of the danger led to this extreme. Since millennarian hopes found their classic expression in the symbols, imagery and figures of the *Apocalypse*, (the constant appeal of the Montanists to this book to buttress their opinions with scriptural data,) Gaius and the obscure sect of the Alogi deemed the denial of the apostolicity of this book, hence removing it from the canon, as the only conceivable alternate method of combatting this error. The problem of chiliasm thus becomes intimately connected with the question of the canonization, acceptance of the *Apocalypse* by the church.[194] It would seem that Gaius and others were willing to sacrifice the *Apocalypse* in order that this support for the Montanists would be wiped out. He declared it to be a composition of Cerinthus, an opinion shared by Dionysius of Alexandria, which we learn from Gaius' tract written against the Montanists, preserved by Eusebius.[195] If then, as Gaius believed, that Cerinthus, the arch-heretic originated this doctrine of a millennial Sabbath after the first resurrection, a realm where sensual appetites knew no bounds, and certainly Cerinthus portrayed the bliss of the reign in gross carnalistic fashion,[196] we can understand his conclusion, viz., that Cerinthus is the author of the *Apocalypse*, since the Montanist placed such a high value on it and drew similar millennial notions from its imagery.

An even more persistent opposition to chiliasm was launched in the second century by a new school of scriptural interpretation.[197] The method of exegesis introduced was the allegorical,

[193] Robertson, *op. cit.*, p. 146.

[194] cf. Stonehouse, *The Apocalypse in the Ancient Church.*

[195] Eus. III. 28. cf. VII. 24, 25.

[196] Cerinthus conception of the millennial age elicits this curt remark from Brakel, *Redelijke Godsdienst* III, p. 338, "Aen sulken Turkschen hemel souden de luye ende lekkere menschen wel behagen hebben."

[197] Terry, *op. cit.*, pp. 35 f.
Briggs, *op. cit.*, p. 236, 243. and referencies given. Deijll, *op. cit.*, pp. 25 f.

which had been incipiently employed by Philo, in whom we can trace the development of the Halachic and Hagadic principles, influenced by Hellenism. He joined a pious reverence for the Pentateuch with an absorbing fondness for Greek philosophy. This baneful method of exegesis gained more popularity and was carried into the church by the Alexandrian School, more particularly by its sagacious representative, Origen, the "Man of Adamant." The whole Alexandrian School is tinged with Platonic idealism which tended to disparage the temporal and spacial. Indeed, this allegorical method made unreal the historic facts of Christianity. So too Clement, engrossed and charmed by Greek philosophy applied this erroneous allegorical method to Holy Writ. It was a one-sided emphasis: opposed to the real, the visible, phenomenal, spacial and temporal. A Platonic-idealistic philosophy could not countenance carnalistic, sensualistic conceptions of the future as that advanced by chiliasm. It shook the very foundation on which chiliasm rested. Robertson observed that "it loosed its [chiliasm] sheet-anchor,—naive literalism in the interpretation of Scripture." But even though it was an incisive weapon against chiliasm, it was not a commendable one, for it resulted in twisting the Scripture to conform to personal whims and fancies. The reaction was represented in the Antiochian School by the application of an historico-grammatical method of interpretation. To be sure, the road blazed by the Antiochians was a more scientific, a sounder and more profitable system of Bible Study. Founded by Lucian, it was later promoted by the distinguished presbyter of Antioch, Diodorus. His two disciples, Theodore of Mopsuesta and John Chrysostom of Constantinople, assiduously applied this method and so counterbalanced the allegorizing tendency of the Alexandrians.

Again, a growing spiritual conception of the Kingdom of God was a factor tending to the defeat of chiliastic hopes.[198] The Judaistic, external conception of that Kingdom, viz., a semi-earthly, semi-heavenly realm, to be introduced catastrophically,

Case, *op. cit.*, pp. 174 f. Sheldon, *op. cit.*, pp. 146—147.

on Clement of Alexandria cf. espec. Atzberger, *op. cit.*, pp. 357 f. and references, on Origin. *idem*, pp. 398 f.

Harnack, Art. *Mill.* in Encyclo. Britt.

Moule, *Outlines of Christian Doctrine*, p. 110.

Robertson, *op. cit.*, pp. 153 f. Silver, *op. cit.*, pp. 79—80.

[198] Candlish, *The Kingdom of God*, pp. 240 f.

by some miraculous deed of God, whose inauguration can be expected at any moment, but as yet future, was sympathetic to the chiliastic dream. If however this kingdom was conceived of as a present reality, a „spiritual commonwealth," a reign of God and Christ through the operation of the Holy Spirit, in the heart of man, which is a biblical conception, the chiliastic future kingdom, not earthly nor heavenly, becomes superfluous and absurd. More serious still, for the chiliastic cause, was the view which gained currency in the third and fourth century, that the catholic church itself was the embodiment of the Kingdom of God. A strong organized, centralized ecclesiastical spirit began to assert itself. Instead of the motto, "outside of Christ no salvation", they adopted Cyprian's rule which crystallized into this form, "outside of the church no salvation." It soon became apparent, however, that this external society did not measure up to the standard of holiness and after the persecution under *Decius* the question of the lapsi caused considerable trouble. Schismatic sects, Donatists and Novationists were willing to sacrifice the catholicity of the church at the expense of holiness. But in spite of these schismatics, the christian cause was gradually gaining momentum, its principles winning acceptance by ruling monarchs. While heretofore the church had been harassed by severe persecutions, exposed to ridicule and taunts of the educated, which to be sure had the salutory effect of bracing and strengthening her faith, conditions in the third and fourth century were so changed that it was reckoned a dishonor not to be regarded as a christian. The Edict of Constantine in 313 guaranteed that a new epoch had begun for the church, not only tolerated but even protected by the Imperial power. Constantine's motives were undoubtedly political, and his dream of a christian Empire as the embodiment of the kingdom of God an illusion which was soon after replaced by another ideal, viz., ecclesiasticism or the papacy. Christianity being officially recognized, the authoritative and legal religion of the Roman Empire, the motives generating millennial hopes were to a large extent removed. With world power beneath the foot of the saint, an initial, be it then but faint realization of Christianity as a world religion, the burning desire and expectant longing for the millennium lost its appeal. Indeed the thought, if not openly expressed, nevertheless hovered before the imagination and charmed many, that they were actually living in the millennial age, and instead of being a desideratum it was already a realization. Summing up then, the factors which led to the decline of chiliastic hopes were the following: Gnosticism; fanciful elaborations, extravagances and vagaries of the Montanists; influence of Platonic-idealism; allegorical and spiritualizing hermeneutic principles of the Alexandrian School; growing popularity of christianity and a steady increase of worldly-power, culminating in the union of state and church by the Edict of Constantine; a more biblical conception of the kingdom of God, and ecclesiasticism.[199]

Augustine, the greatest theologian of the ancient church, who has made all western christianity his debtor and who still holds orthodox theology under his sway, so effectively laid low the attempts to establish a christocracy on earth, and quenched millennarian ideas, that chiliasm for centuries ceased to be a menace to christendom. "Dieser Priesterkönig ist der stille Pabst der Abendlander gewesen, dessen Geist die Kirche wirklich regiert hat".[200] Himself at one time, due to the influence of Manichaeism, accepting a refined and spiritualized millennium, he later abandoned, claiming that such ideas could only be believed by carnal persons.[201] Dissatisfied, sceptical as to the moral adequacy of Manichaeism, this passionate seeker for truth found relief for his troubled soul in Neo-Platonism, through the translations of Victorinus. Platonic-idealism left its indelible mark which can be traced in all his mature writings. The spiritual world was the realm of the Real, the Absolute, God is the source of all good and all reality. The material, temporal and historical is but a shadow of the Real and subordinate to it. It is precisely this idealism, an appeal to transcendental reality, which accounts for the apparent contradictions found in Augustine's writing and causes the greatest difficulty to disengage, and accurately analyse his doctrinal utterances concerning the visible church and the kingdom of God as a transcendental Reality. As a "Christianized Neo-Platonist", embued with a philosophy of idealism coupled with its natural concomitant, a mystical piety, he lived under the deep conviction that religion was first of all personal communion, vital relationship with a living God. But philosophic idealism did not lead him into vague abstractions. On the contrary it was "completely absorbed into a living religious experience." Religious experience served as a check and a corrective on the naive realism which had chracterized the eschatological hopes of some early christians. This does not mean however that he spiritualized all future expectations and promises. This indeed is repellent to human instinct and fosters its own reaction. Augustine grappled with a real problem, viz., the conception of the visible church in relation to the kingdom of God. If the historically conditioned phenomenon is a shadow of the Real, Real in a lesser, remoter degree, what value then has it for the christian? If the church is conceived of as the *communio sanctorum*, the number of God's Elect, the *numerus praedestinatorum*, then evidently it is but a very small step to identify the kingdom of God and the visible catholic church and to accept Cyprian's principle, *extra ecclesiam nulla salus*. Christian experience and devotion could not be satisfied with a kingdom wholly future but demanded some tangible interpretation of the kingdom of God as a present reality, encouraging human efforts to extend its cause. It is generally assumed that Augustine identified the visible church and the kingdom of God,[202] which according to Pre-s has been a fatal error,[203] influencing the church down to the present period. This is according to Andrews the fundamental sin of christianity, a rejection of the direct authority of Christ and an enthronement of humanity, the false God in His stead which resulted in ecclesiasticism, a substitution of the rule of man for the rule of God.[204] But, even though it cannot be denied that the tendency and practical application of Augustine's views concerning the relation between the church and the kingdom developed into the identification of the hierarchically organized Catholic church with the kingdom of God, an idea which long possessed the minds of men and found embodiment in the mediaeval system of the Papacy,[205] it can hardly be maintained that Augustine did so, nor did the tendency toward this identification originate with him.[206] "His conception of the kingdom of God as existing now on earth is determined by, and subordinated to, his conception of that kingdom in its perfection hereafter."[207] Occasioned by Alaric's capture of the Eternal city, and designed as a defense of christianity against the reproach cast on it by the heathens who ascribed the calamities which had befallen the Empire and the city to the neglect of their heathen Gods, Augustine wrote his master work, *De Civitate Dei.* It comprised his philosophy of history, two realms being distinguished, one of God, the other of the devil;[208] a city or kingdom of God and a city or kingdom of the world, a conception which virtually merges into the two kingdoms of the *electi* and the *reprobi,* having their representatives in Abel and Cain. These two were carefully discriminated in regard to constituency, character, privileges, present state, home and destiny.[209] The virtues of those belonging to the city of this world are but fair sins, motivated by self-love and praise of men, and only that which proceeds out of love to God can belong to the city of God. Consequently, this view could not entertain an exceptionally high estimate of the state and civil government, since they were relegated to the realm of the earthly commonwealth. It is a well known fact, one which must be taken into due consideration, that there are two lines of thought in Augustine's system which clash, two disparate elements never brought to a satisfactory synthesis in his mind. The one, is the line of free grace, Divine predestination, transcendentalism, Platonic idealism, the other, voluntarism, ecclesiasticism, a church equipped with the sacraments as means of salvation, which developed into the sacerdotalism of the Middle Ages, a practical working conception of the visible Catholic church. The kingdom of God being the aim of christian virtue and the sum of christian blessedness[210] must have some tangible counterpart in the present world, which, if it could be established, would inspire and motivate men's desires and actions. If now, the church was conceived of as a predestined, unalterable number of elect, which one day shall enter the perfected kingdom of God, then it is very evident that there must be an intimate relation between the visible church, the *communio externa,* and the kingdom of God. The core of his wider conception, the *communio externa* bound together by organized ecclesiasticism equipped with sacraments, the saving institution of the Divine Kingdom,[211] is the *communio sanctorum.* Though inchoate, imperfect, harboring some who belong to the *civitas mundi,* yet in a real sense there was an embodiment of the kingdom of Christ upon earth, and the natural sphere in which this was found was the catholic church. The perfected, adequate kingdom of God will take its inception only then when all that is sinful shall be put away, and eternity dawns. In this light we can understand the high evaluation with which he regarded the visible catholic church. There only was the *pax aeterna* to be found. But, whatever the exalted estimate put on this visible body of the church, which laid the foundation in theory for the mighty mediaeval papal system, Augustine himself held a more spiritual view, and anticipated the distinction of a visible and an invisible church[212] and never raised the external above the spiritual.[213] Even such a pronounced chiliast as Elliott has recognized this fact, and characterizes Augustine's conception of the millennium as the "spiritual theory." The true church was therefore a predestined, chosen people of God, the true Israel of all ages. The dispensation of the Old Testament Israel was typical, symbolical, of a temporal character. Humanity is divided into two camps, two cities, and only two, viz., the *electi* and the *reprobi,* not three classes as Pre-s assert. In accordance with

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[199] Deijll, *op. cit.*, Voorwoord., also pp. 26 f. Case, *op. cit.*, pp. 155 f.
Thomas, *op. cit.*, pp. 14 f. Briggs, *op. cit.*, pp. 235 f.
Kellogg, *op. cit.*, pp. 27—28.

[200] Seeberg, *Lehrbuch der Dogm. Geschichte*, 3 Aufl., vol. II, p. 398.

[201] *De Civ. Dei.* xx. 7. I acknowledge my indebtedness to the discussion of Robertson in his production *Regnum Dei*, Lecture V., "The Kingdom of God in St. Augustine," pp. 167—222, As for other references for the basis of this discussion on Augustine see, Augustine, *De Civitate Dei*, I, XI, XV, XVIII, XIX, XX. XXII.
Candlish, *op. cit.*, pp. 409—415. also pp. 246 f.
Shedd, *Dogmatic Theology*, vol. II, pp. 644—646.
Kuyper, *E Voto Dordraceno*, vol. II, p. 255. Hoekstra, *op. cit.*, p. 27 f.
Briggs, *op. cit.*, pp. 244—245. Deijll, *op. cit.*, pp. 27—28.
Oswald, *op. cit.*, pp. 261—262.
Luthardt, *Kompendium der Dogmatik*, pp. 275—276.
Moule, *op. cit.*, p. 110. Brown, Art. *Mill.* in H B D.
Brown, *Christian Theology in Outline*, pp. 188—191.
Weiss, *op. cit.*, pp. 19—20. Cace, *op. cit.*, pp. 179—183.
Thomas, *op. cit.*, pp. 13—14. Walker, *op. cit.*, pp. 175—185.
Elliott, *op. cit.*, see espec. vol. I, and vol. IV. pp. 135—137, 324—326.

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[202] Seeberg, *op. cit.*, p. 398. Harnack, *Dogm. Gesch.* III, pp. 150—151. Deijll, *op. cit.*, pp. 11 f.

[203] Bultema, *op. cit.*, pp. 330—332.
cf. discussion of Berkhoff, *op. cit.*, on De Augustiniaansche richting, argumenten van Augustinus aan de Heilige Schrift getoetst, conservatisme der Augus. richting, pp. 207—224.
Ritschl, *Unterricht*, Sec. II. note quoted by Robertson, *op. cit.*, note p. 173. "Am meisten falsch ist, sie wegen einer bestimmten rechtlichen Verfassung als das Reich Gottes zu bezeichnen, was die römisch-katholiche Kirche seit Augustin für sich in Anspruch nimmt."

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[204] Andrews, *Christianity and Anti-christianity in their final Conflict*

[205] Candlish, *op. cit.,* p. 249. [206] Robertson, *op. cit.,* p. 173. cf. p. 177 f.

[207] *idem,* p. 180. cf. pp. 177 f.

[208] Windelband, *History of Philosophy.* Tuft's Trans. p. 285.

[209] Elliott, *op. cit.,* vol. I. p. 309.

[210] Candlish, *op. cit.,* p. 257.
[211] Windelband, *op. cit.,* p. 285.
[212] Robertson, *op. cit.,* p. 187.
[213] Candlish, *op. cit.,* p. 413.

this theory he could not countenance the chiliastic interpretation of the millennial imagery in the *Apocalypse* of John. The first resurrection is not physical, but spiritual, it corresponds to our conception of conversion or regeneration, is a present realization for believers, a resurrection of souls, dead in sin and misery, to a life of righteousness and peace.[214] This began with Christ's first coming and ministry when He bound the strong man, the Devil, and expelled him from the hearts of his true disciples,[215] a personal victory over sin and the devil. Confined to the abyss Satan's power is crippled and is unable to deceive the nations.[216] This first resurrection is not at once completed, but evolves in historic progression, Christ continually coming in the hearts and lives of the elect, whereby the Beast in this wicked world, whose image is hypocrisy, is conquered.[217] Nevertheless he accepts the biblical truth that satan is to be loosed for a little season immediately prior to the final judgment. The Beast of the abyss will rally his forces from the four corners of the earth in a final attack against God's elect. Then shall become manifest that among the wheat are many tares, who at the present time silently acquiese to the principles of christianity, an unwilling submission yet forced and demanded by the moral and spiritual powers which Christ our King exerts through His subjects, but who will then display their colors and follow their King. This last manifestation of the enemy will end in complete overthrow of the powers of evil, to be followed by a general universal resurrection of the dead, final judgment, transformation of the present world, at which moment the eternal blessedness of the saints, the perfected kingdom of God symbolized and prefigured in many Old Testament prophecies and in the imagery of *Apocalypse* XX as the new Jerusalem, is inaugurated. The earth is then purged by a universal conflagration in which "the qualities of the corruptible elements which suited our corruptible bodies shall utterly perish and our substance shall receive such qualities as shall by a wonderful transmutation harmonize with our immortal bodies so that as the world itself is renewed to some better thing, it is fitly accommodated to men themselves renewed in their flesh to some better thing." The thousand years is conceived of symbolically, the saints of the church militant on earth and those who have departed are now reigning with Christ and in this sense we are now living in the midst of the millennium, the church-age is identified with the millennial-age.[218]

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[214] *Civ. Dei*, XX, 6—7. [215] *idem*, XX, 7.
[216] *idem*, XX, 7, 8, 9. [217] *idem*, XX, 9.

Thus was the mighty transformation concerning the millennium brought about by this master theologian. The millennium being a present realization, consequently the longing, expectant desire for it was rendered superfluous and absurd. Augustine's interpretation has been the subsequent theory accepted by the catholic church.[219] It is correctly observed by Silver that his view does not fit either the Pre or Post theory.[220] Rather, the principles laid down in his theory of the millennium is that which coincides with the A-millennial view, indorsed by the Reformers and still held by those of Reformed persuasion to-day. In spite of a few freakish attempts in recent times to brandish the A-millennial view as being „nothing" etc., history utterly routs and repudiates such nonsense. Augustine has moulded and directed theological thinking in general, has offered an interpretation of the kingdom of God, the church, the millennial imagery of the *Apocalypse* which held undisputed sway for more than a thousand years and even after all the enlightenment of modern times, with highly technalized terminology, and specialized study maintains his hold, has a direct influence "upon men of the deepest piety and the highest intellectual power.[221] He was followed by all the great Latin church Fathers, Leo the Great, Gregory the Great, Albert Magnus, Thomas Aquinas, etc. Chiliasm was thus banished, rejected by the church, and arose centuries later only in schismatic and sectarian movements, where it periodically flourishes up to the present day. In its crude and unspiritual form it never was countenanced by the governing faith of the church but was "the attractive resource of the perplexed, when savagely smitten by the powers of the world."[222]

Chiliasm came to vigorous expression about the year one thousand A. D., due to the erroneous interpretation of the number one thousand mentioned in the *Apocalypse*. Building on the theory of Augustine, that the millennium began with Christ's first coming at the establishment of the visible church, and translating the thousand years literally instead of symbolically, many expected the consummation to be nigh.[223] Since then repeated calculations have been made, each ending in dismal failure often heaping upon the would be prophet scorn and public ridicule, yet with each gloomy failure again others feel constrained to attempt a similar arithmetic exercise. The Middle Ages registered a gradual increase of Papal ecclesiastical power and with it in a similar ratio was a steady line of degradation, corruption, of the organized church. Christianity was externalized to a system of ritual observances; greed, avarice, immorality. The wickedness and worldliness of the church's officers were grossly inconsistent with the teaching and spirit of Christ. If the visible church was the realization of the kingdom of God or of Christ upon earth, Holiness should be its chief characteristic. The sharp conflict between the ideal and conditions actually existing caused men to seriously doubt the proposition that the papal system was the embodiment of the kingdom of God. The millennium cannot have begun, it must still be expected in the future. An exponent of this reaction to the church and advocate of a future millennium was Joachim of Floris,[224] who propagated his views in a work entitled, *Admiranda expositio venerabilis Abbatis Joachimi in librum Apocalypsis beati Joannis.* The chiliasm represented by Joachim is characteristic of most sectarians of the Middle Ages, viz., anti-ecclesiastical, sharp antipathy to the secularized church, protest, dissatisfaction against the established ecclesiastical order; desire and attempt to return to the purity of the original church; a tendency towards pietism and mysticism.[225] Joachim's conception of the future 'perfect state of the church was one-sidedly spiritual, due to the pursuit of mysticism, and a particular fondness of Apocalyptic prophecy with an inclination towards ectasy. The carnal, sensuous elements so prominent in earlier chiliasm were contraband in his view. He divided history into three epochs, analogous to the Divine Trinity, viz., age of the Law or the Father, the Old Testament dispensation, age of the gospel or the Son, the present church dispensation, age of the Spirit or that which is still future, a period of immediate mystic contemplation. Candlish informs us that he separated these three dispensations so sharply "that he was accused in his own day of perverting the doctrine of the Trinity in the direction of Tritheism," and later was even charged to have been "indifferent to historical christianity altogether, and to have taught a kind of Pantheism, quite independent of the facts of Christ's incarnation and sacrifice."[226] Even if these charges are unjustifiable in regard to Joachim's personal opinions, they nevertheless are an indication of the grave danger to which such speculation is exposed. Joachim's ideas were perpetuated by the Franciscan Order, who distilled their "Eternal Gospel" from his writings. Other groups propagating similar ideas were the Waldenses, Paulicians, Cathari and followers of Wiclif, and Oldcastle. The Bohemian Militz of Kromeriz, a forerunner of Huss, expected the end of the world between 1365—1367. The doctrine of the imminent end of this dispensation, and a lively expectation that the golden age would be ushered in any moment by a momentous catastrophe was common to all. Cruel persecution, inquisition, attempt to compel allegiance to the faith of the church by outward force, low moral status of church officials; these conditions were sufficient proof to persuade many that they were living in the last days and that instead of being the realized kingdom of Christ, the papal system resembled more the spirit of the Anti-Christ. For some centuries it was a commonly accepted theory that the "man of sin", the "scarlet woman" and the "beast" of the *Apocalypse* was none other than the Pope himself. A more fanatical type of chiliasm found expression in the so-called Taborites. That they were living in the last days was an *idee fixe*. Their mind was trained to read the signs of the times. Wars, rumors of wars, envy, hatred among nations, deceivers among men and evil portents in the realm of nature were favorite themes on which they dilated. Their fanaticism ended into a communistic society which, soon after the political unrest was subdued, fell into disrepute. The Bohemian Brethren advanced less fanatical millennial ideas, only with the Thirty Years' War these too manifested abnormal excesses.[227]

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[218] *idem*, XX, 7—9.
[219] Oswald, *op. cit.*, p. 259.
Pohle, *Lehrbuch der Dogmatik*, vol. III. pp. 724—727.
[220] Silver, *op. cit.*, p. 88
[221] Terry, *op. cit.*, p. 44.
[222] Storrs, *The Divine Origin of Christianity*, p. 301.

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[223] Hepp, *De Antichrist,* pp. 130 f. Case, *op. cit.,* p. 183. Sheldon, *History of Christian Doctrine,* Vol. I, p. 405. Snowden, *op. cit.,* p. 21. Deijll, *op. cit.,* p. 29. Gaebelein, *The Return of the Lord,* p. 10.

[224] Hepp, *op. cit.,* p. 131. Candlish, *op. cit.,* pp. 267 f. Case, *op. cit.,* pp. 185 f. Deijll, *op. cit.,* p. 30. Kuyper, *op. cit.,* p. 255. Kliefoth, *op. cit.,* p. 23.

[225] Deijll, *op. cit.,* note pp. 30—31. Case, *op. cit.,* p. 186. Kuyper, *op. cit.,* p. 258.

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[226] Candlish, *op. cit.*, p. 270.

None of the great Reformers included chiliasm in their creed but explicitly rejected it as *opiniones Judaicae* regarding it as of secondary importance. The chiliasm of the Anabaptistic sectarians was considered as a temporary and transcient phenomenon.[228] They conceived the *regnum Christi* as spiritual or *internum*.[229] Calvin's estimate of these chiliasts is given in his *Institutes* III. XXV. 5, "shortly after the chiliasts arose, who limited the reign of Christ to a thousand years. This fiction is too puerile to need or to deserve refutation. . . . .[230] Melanchton's criticism is not less severe and in his standard work on systematic theology, his *Loci*, in the chapter entitled *de regno Christi* he fought this Jewish and Anabaptistic heresy. That the church would prior to the final consummation assume the form of an institutionalized state in which pious saints should rule and the impious and evil would be abolished, is, according to Melanchton a condemnable Judaistic and Anabaptistic error. Christ's rule is a *regnum spirituales* which He from out His heavenly dwelling affects in the hearts of believers. He proceeds to point out the dangers of chiliasm in that it, while harboring sensual and carnal expectations and riveting our gaze on the golden earthly millennium, fails to accentuate and appreciate spiritual things. Good and evil according to the scriptures, will remain intermingled until the final judgment, and at no time prior to it shall the good root out or dominate evil. We can only then arrive at the proper interpretation of the messages of the Old Testament prophets which they clothed in peculiar Jewish imagery, when we allow the light of the gospels to illuminate them. This, he further substantiates by the very significant argument that many of these prophetic utterances explicitly point to a spiritual and not to an earthly rule.[231] Urbanus Rhegius, likewise, denounced chiliasm, characterizing these desires and expectations as a restoration of the Israelitic kingdom, an external realm concerning which the Judaistic minded apostles enquired of our Lord, a kingdom established in this world (in hoc seculo,) carnal and not spiritual (carnaliter non spiritualiter), before the final consummation in order that the prophecies concerning the kingdom of Christ, might be fulfilled. He presented his arguments against such a doctrine in 105 theses. The kingdom of the Messiah is an invisible kingdom of faith; Christ rules our hearts in an invisible, spiritual manner. The period of crossbearing, walking in the steps of the humiliated and suffering Saviour, will continue until the judgment, at which time the consummation of the ages, the kingdom of glory will be made manifest, of which there shall be no end. A kingdom of carnal and earthly blessings is not promised to the faithful but on the contrary, they, being strangers and sojourners on earth, are in continual battle against the forces of evil. At the parousia and final judgment this Christ-rule will remain unchanged, for as He presently on earth reigns spiritually in the hearts of saints, so shall He continue to rule spiritually in heaven. Finally He will deliver this kingdom to the Father without spot or blemish, viz., those given by the Father to the Son, predestined in Him before the foundation of the world. Then the content of our hope shall be made manifest in a kingdom of glory.[232] This conception of the kingdom of Christ

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[227] Case, *op. cit.*, pp. 187 f. Silver, *op. cit.*, pp. 92 f. Snowden, *op. cit.*, p. 21.

[228] Harnack, *op. cit.*, Deijll, *op. cit.*, pp. 59—60. Kliefoth, *op. cit.*, p. 23.

[229] Weiss, *op. cit.*, p. 31.

[230] Calvin, *Institutes*. III. XXV. 5. Paulo post sequuti sunt Chiliastae, qui mille annis finierunt Christi regnum. Ac eorum quidem commentum puerrilius est, quam ut refutatione vel indigeat vel dignum sit. Nec illis suffragatur Apocalypsus, ex qua suo colorem induxisse certum est. Rall, *op. cit.*, p. 99.

[231] Melanchton, *Opera Omnia*, pars I. *Loci. Theologici, de regno Christi.* "Est

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execrandus et dammandus error ille Judaïcus Anabaptistarum, qui fingnnt ecclesiam ante novissimum diem politiam quandam mundanam futuram esse, in qua regnent pii et armis deleant omnes impios.... Nam error ille Judaïcus praeter caetera incommoda hoc quoque habet, quod obscurat et prosus obruit consolationes spirituales et delet exercitia spiritualia, quia mentes humanae expectantes tantum illa nova imperia obliviscuntur rerum spiritualium, et opprimuntur desperatione cum non contingit illud speratum ocium, quod somniarunt."

"Quod vero Judaei et Anabaptistae citant Prophetas, qui cum de regno Christi loquuntur, saepe figuris utuntur, sumtis ab imperiis mundi. Ad hoc primum respondeo: Evangelium est interpretatio Prophetarum. Cum igitur Evangelium clare doceat regnum CHRISTI esse spirituale, ...debemus et Prophetas intelligere juxta Evangelium ....Et CHRISTUS reprehendit ipse Apostolos, cum haberent Judaïcam persuasionem, ac putarent se occupaturos esse mundi imperia.

Secundo: Prophetae ipsi quamquam variis utuntur figuris, tamen interim etiam diserte testantur, regnum CHRISTI fore spirituale.... Praeterea affirmant regnum CHRISTI esse aeternum, nulla autem corporalis politia est aeterna in hac vita."

[232] Deijll, op. cit., pp. 210—213. quoting from "Widderlegung der Münsterische newen Valentianer und Donatisten bekentnus, an die Christen zu Osnabruck inn Westfalen, durch D. URBANUM REG. Mit einer Vorrhede Doctor MARTINI LUTHERS. Wittenberg 1535." en "De restitutione regni Israelitici, contra omnes omnium seculorum Chiliastas: in primis tamen contra Miliarios

and of the consummation of the world given by Calvin, Luther, Zwingli, Melanchton and Rhegius has been the regnant view of the Protestant church ever since.[233]

In the sixteenth century an extreme type of chiliasm was represented by the Anabaptists,[234] who favored fantastic and revolutionary future expectations. Impatient to await God's fixed moment for the inauguration of the glorious future state, they attempted by human efforts to hasten its coming. While the chiliasts of former centuries had assumed an attitude of passive waiting, with, at best, an ethical preparation for the reception of the expected kingdom, the Anabaptists resorted to more violent means. Since, as they were convinced, this promised reign was an external realm of power, what should prohibit them to advance its establishment by human instrumentality, by force and violence if such was deemed desirable? Common to chiliasts, they harped the string of universal corruption and advocated a general overturning of everything in order that the golden age might commence. The more abrupt the introduction of this millennial reign was thought, the less was the interest in, and encouragement for, an ethical preparation.[235] Donatistic and Montanistic views which they embraced, joined with an application of a one-sided literalism, crystallized into the Munster tragedy. As the Montanists had expected the new Jerusalem let down from the heavens in Pepuza, so these Anabaptists with unrestrained fanaticism and enthusiasm propagated similar notions. Melchior Hoffmann declared himself to be one of the two witnesses mentioned in the *Apocalypse* XI : 3 and proclaimed Strassburg to be the site of the new Jerusalem which would shortly appear. Later such leaders as Rothmann, Matthijsen, John Leyden and others were convinced that Munster was the predestined location, and the violent attempts to realize their dream with its frightful

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Monasterienses disputatio. Per URBANUM RHEGIUM, respondente GUILIELMO CLEVENO, Aulae Ducalis concionatore, 1536."

[233] Deijll, *op. cit.*, p. 213. For further elaboration on this view cf. Candlish *op. cit.*, pp. 283 f where Luther's, Calvin's, Zwingli's view of the kingdom is discussed. Robertson, *op. cit.*, pp. 355—357.

[234] Dorner, *Christliche Glaubenslehre,* II, 2, pp. 933—938.
Candlish, *op. cit.*, pp. 279 f. Deijll, *op. cit.*, pp. 51 f.
Luthardt, *Christliche Glaubenslehre,* p. 626.
cf. chap. on Vollendung. pp. 608—633: espec. 625 f.
Thomas, *op. cit.*, p. 16.
Briggs, Art. in *Lutheran Quarterly, op. cit.*, pp. 244—245.
Rall, *op. cit.*, p. 100. Berg, *op. cit.*, p. ix Preface.

[235] Dorner, *op. cit.*, p. 937.

consequences to life and morals, thoroughly discredited chiliastic fantasies. That there were among the Anabaptists, the Moravian Brethern and other similar sects, those who were "pious, strict, earnest, industrious, conscientious"......... showing "unexampled patience and gentleness amid all sufferings"[236] is admitted. Let it even be allowed that these excesses, outbursts and excrescences were a caricature of chiliasm as Pre-s are wont to affirm, they nevertheless demonstrate to what height of fanaticism their inherent principles lead when diligently and rigidly applied. Witness, for instance, besides the unbounded sensuality, carnality and earthly desires of those already mentioned, Munzer who joined communism with his chiliasm and Storch and his associates, the excesses of Hans Hut and Augustinus Bader, of David Joris, again of Krohn, professor in the science of mathematics at Jena, who in a production entitled *Ein Rechenbüchlein vom End Christi* by intricate arithmetic calculations based on the figures given in Daniel declared that on October 19, 1533 at eight o'clock in the morning the new age would be inaugurated.[237] Although it is true that there are many chiliasts who explicitly denounce and abhor all date-fixing, which is attended by excitement, awakens an abnormal, over-anxious expectancy and renders non-effective the sense of present duty, yet the very fact that this phenomenon, an attempt of being wise above that which is written, has been so frequent among their enthusiasts in spite of repeated ridiculous failures, at least elicits the question and creates a strong suspicion in the affirmative, whether these calculations are the mere fancy of the exceptions, the "caricatures", or if the principle of interpretation which chiliasm employs, when rigidly applied, is not accountable for these vain pursuits. Barring the exorbitant vagaries of some, it cannot be denied that the Anabaptist movement as such, represented not a caricature, but chiliasm itself. Tendencies common to all chiliasts, found expression here, be it then that they were accentuated and raised to a higher exponent. They mistrusted the power of the gospel, regarding it as insufficient in its present form for the church to accomplish its high calling here on earth.

The political revolution in England under Cromwell's regime called forth the Fifth Monarchy Men who advocated millennarium notions similar to those of the Anabaptists. Conditions on the continent were not less favorable to chiliasm, namely, persecution of the Huguenots. These dire calamities invariably call forth millennarian hopes. A less carnal and sensual type of chiliasm found expression among those who were influenced by pietism and mysticism. Alsted, a German scholastic, instructed by Joh. Piscator, also a chiliast, computed 1694, while Jurieu calculated 1689, as the date for the inauguration of the golden age. Others advancing chiliastic views were the English Mede, and the French Peter Poiret. More communistic and mystic ideals were common to the Ronsdorf Sect, whose most noted convert, a German girl claiming the gift of prophecy, herself a medium of divine revelation, fixed the year 1730 as the date of the second coming of Christ.[238] The Dutch theologians of the seventeenth and eighteenth century represent a wide divergence of opinions, rejecting some and accepting other doctrines held by the chiliasts.[239] A new influx of millennarian hopes came in from the Pietists, Spener, Bengel and his disciple Crusius. Particularly Bengel, a scholar of the first rank whom all revere, added considerable scholarly support to the millennarian cause by his *Gnomon of the N. T.* and his *Erklärten Offenbarung Johannis*. It must however be charged against the inherent principles of the chiliastic scheme that such a celebrated scholar should allow himself to be so absorbed in apocalyptic calculation and speculation that he should indulge in date-fixing, declaring the end of this age to come in 1836. Yet he was by no means a chiliast in the modern sense of the term. He denied a reign of Christ on earth with His saints, rebuked those perpetuating Judaistic and carnal expectations in the thousand years, and himself advocated a belief in two millennae.[240] His works however, coupled with a deep personal piety had tremendous influence and encouraged an academic tendency toward apocalyptic study and millennial speculations.[241] The chilling breath of Rationalism and the political and social agitation culminating in the French Revolution were contributing factors to the popularity of millennarism during the closing of the eighteenth and opening years of the nineteenth century. In England the Shakers founded by Ann Lee, the Irvingites, Plymouth Brethren or Darbyites, each sectarian and organizing separate churches which are still in existence, propagated chiliasm.[242] In Germany we find chiliastic fanaticism in the movements headed by Schönherr and Christoph Hoffmann. A milder, less fantastic and more scholarly chiliasm found expression in the *Pietists,* and the *Vermittlung* theologians following the example of Bengel, viz., Auberlein, Hahn, Stier, Ross, Oetinger, Baumgarten, Rothe, Lange, Thiersch, Ebrard, Hofmann, Delitzsch, Kurtz, Nitsch, Meyer and others. The Netherland theologians did not escape the influence, the school of Chantepie de la Saussaye and J. H. Gunning and representatives of the *Reveil,* W. Bilderdijk, I. Da Costa, Capadose, as well as some of the *Secession* having a chiliastic tendency.[243] But among these men is evidenced the widest range of opinions. It is misleading and false to array their names in the list of chiliasts [244] which if not intentionally, nevertheless has the practical tendency, of creating the impression that all these theologians were catholic, uniform, wholly at-one in this chiliastic doctrine, even Premillennial in the present day connotation of that term.

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[236] Silver, *op. cit.*, p. 125, quoted from Kurtz's *Church History.*

[237] Deijll, *op. cit.*, note pp. 135—136.

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[238] Case, *op. cit.*, pp. 191—195.
Hoekstra, *op. cit.*, p. 43. Semisch-Bratke, *op. cit.*,
Sheldon, *History of Christian Doctrine* II. p. 213.

[239] Turrettinus, F. *Institutio Theologae elencticae*, III, pp. 643—652, 656—658.
Maresius, S. *Systema universae Theologiae*, X, p. 64, XIV, p. 61 and Van Mastricht, P. *Godgeleerdheit*, II, pp. 589—591.
IV. pp. 483—488. are anti-chiliastic.
Those harboring chiliastic ideas were:
Brakel, *Redelijke Godsdienst*, III. pp. 328—343.
A March, J. *Merch der Christine Got-geleertheit*, xxxii, pp. 23—28.
Commentar in Apocal., pp. 915—939.
Witsius, H. *Symbolum Apostol. Exercit.*, xxvi, pp. 47—58.
Orationem Dominicum Exercit., ix, pp. 24—29.
De Oeconomia foederum, iv. 15. sec. 20—37.
Voetius, *Selectae Disputationes*, II, Judaismo.
De generali conversione Judaeorum, pp. 77—155.
De Regno Millennario, pp. 1248—1272. cf. Perkins, *Alle Werken*. I. p. 305.
Ber. De Moor, *Commentarius Perpittuus* in J. Markii Compendium. vi. pp. 149—162.
cf. Hoekstra, *op. cit.*, pp. 42—46 and notes.

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[240] Hoekstra, *op. cit.*, p. 49. Kirsch, Art. *Millennium* in Cath. Encyclo. Weiss, *op. cit.*, p. 31. Rall, *op. cit.*, p. 101. cf. Bengel, *Erklaerte Offenbarung Johannis,* comment on chap. XX.

[241] Rall., *op. cit.*, p. 101. Case, *op. cit.*, pp. 195—196.

[242] See statistics given by Carroll, *The Religious Forces of the United States,* in loco.

[243] Kuyper, *E Voto Dordraceno.* II. pp. 256 f. Hoekstra, *op. cit.*, pp. 50 f. Sheldon, II. *op. cit.*, pp. 389—391. Luthardt, *Kompendium der Dogmatik,* 2 Aufl., p. 276. Bultema, *Maranatha,* pp. 343—389. Berkhoff, *op. cit.*, pp. 314—341.

[244] For instance these lines taken from Bultema, *op. cit.*, p. 388, after passing review of a great number of theologians, he concludes, "Wij kunnen niet anders dan met verwondering staren op de zeldzame eenstemmigheid, zooals die hier gevonden wordt. Want precies hetzelfde, wat Robertson hier getuigt

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van de chiliasten dier vroege eeuwen, kan nog gezegd worden van de hedendaagsche van alle landen. De les der historie wijst ons op drieërlei: a.) de Katholiciteit, b.) de Zendingsijver, c.) en de eenheid van het chiliasme."

CHAPTER II

PREMILLENNIALISM IN AMERICA

With the historical background of the foregoing chapter we can approach Chiliasm in America. Until far into the eighteenth century the religion of America was a propagation of those religions which flourished in Europe. Harrassed by bitter persecution, numerous sects set sail across the waters to the land where they could enjoy religious freedom. To serve God according to the dictates of their conscience, was the motive that allured many of the colonists to our fair shores. If chiliasm had been a more or less prominent tenet of their faith on the Continent it suffered considerable loss in the new surroundings; the atmosphere of freedom being unsympathetic. This fact is very illuminating since it adduces additional proof that millennarian ideas thrive only then when conditions are congenial to it. Even though the peculiar beliefs of some met with opposition, sporadically manifesting itself in violence, it connot be maintained that they were persecuted on any wide scale. Consequently, chiliasm lost the motivating power generating these hopes. It might plausibly be argued that the Puritans and certain of the sectarians because of their Biblicism and rigid application of a literalistic hermeneutic principle[1] had a tendency to millennarian conceptions but explicit proof that they were chiliasts is certainly conspicuous by its absence. In spite of confident assertions of ardent Pre-s,[2] that the faith of the Pilgrim Fathers and early American theologians was chiliastic, it is nevertheless merely an assumption, for which proof is lacking. Silver claims that chiliasm is found in the liturgies and prayers of this period, c. 1600, and then quotes as proof, the following, "We may justly look for the coming of our Saviour." Indeed, if such a criterion is applied, if, "looking for the coming of our Saviour" is distinctively and exclusively the property of Premillennialism, then all christians are Pre-s. The early New England Divines are labelled as chiliasts: John Clark, a Baptist preacher, 1651 writes, "I testify that Jesus of Nazareth..... who is gone unto His Father for His glorious kingdom, shall ere long return again..... and wait in His appointments as the Lord, in hope of that glorious kingdom which shall ere long appear," again, Increase Mather, president of Harvard for fifteen years, is counted a chiliast, having written, "You must not only look for, not only believe that such a day will come, but you must hasten to it—that is, by earnest desire and longing wishes;" so too his son Cotton Mather, and Thomas Prince, B. Gale and Joshua Spalding are claimed as having embraced the Pre faith.[3]. The admittances, however, of Clark and Mather quoted by Silver are not worthy to support the contention that they are chiliasts. Allowing that there were tendencies in their theology which if eagerly sought pointed in the chiliastic direction, they were nevertheless far removed from the modern Pre position.

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[1] I have objections to the term literalism or literalistic as a hermeneutic principle, but use it because it has gained currency. Anticipating this point, (see following chapter) literalism is generally employed as the antithesis of a spiritual or allegoristic principle. This is erroneous, and for that reason I object to the term. The reader will bear this in mind when literalism or literalistic is used as descriptive of the Pre exegetical principle. I hold this reservation that this does not imply the antithesis mentioned. I prefer to style the Pre rule of interpretation: exegetical nivelism.

[2] Silver, *op. cit.*, pp. 133 f., p. 179. Bultema, *op. cit.*, p. 352.

A. SECTARIAN DENOMINATIONS TEACHING PREMILLENNIALISM

Realizing their desires in the pursuit of religious freedom, the chiliastic inclinations of the sectarians soon waned, which fact is the more striking, since a very pronounced type of this faith still continued to express itself in Europe. The Quakers,[4] or Friends, founded by George Fox in England, 1647, came to these shores a decade or so later and held their first Yearly Meeting in Rhode Island, 1661. Denouncing creeds, liturgies and sacraments, the most distinctive and characteristic tenet of their system is the "inner light," a Montanistic doctrine of the "immediate influence of the Holy Spirit." This feature of their faith coupled with many likenesses to the peculiarities of the Anabaptists should convince us that their tendency was decidedly chiliastic, yet given the condition of freedom, its chiliasm failed to rally. The Mennonites,[5].

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[3] Silver, *op. cit.*, pp. 179—180.
Brown, *Christ's Second Coming: Will it be Pre-millennial,* p. 371 asserts that Increase Mather was a Pre.

[4] Carroll, *op. cit.*, pp. 143—152.
Divided into four bodies: Orthodox, Hicksite, Wilburite, Primitive.
For statistics, viz., organizations, numerical strength etc., see Carroll.
Walker, *op. cit.*, pp. 478—480. Silver, *op. cit.*, pp. 139—140.

[5] Ferguson, *The Confusion of Tongues,* pp. 414—426.

who owe their name to Menno Simons, emigrated in large numbers to our country during the last quarter of the seventeenth century, their first settlement of proportionate size being in Germantown, Pennsylvania, 1683, where they established a church. Accomodating themselves to the conditions of the new world and progressive in the sense of constant adjustment to the industrial advancement, this sect retains its integrity, even though in all other respects they are ultra-conservative and hold with unflinching fidelity to their peculiar idiosyncratic customs and beliefs. Although resenting the name Anabaptistic, they are by consensus of opinion, closely affiliated with that Movement and cherish many of its doctrines. Chiliasm though not an accentuated doctrine among American Mennonites, is evidenced by the reaction to organized ecclesiasticism; and their literalism; tendency toward communism; denial of infant baptism, (the members of the true church being those who are baptized upon profession of faith, and by this measure they attempted to restore the purity of the primitive apostolic church). At the present time there are twelve distinct branches with a total number of adherents numbering upwards of forty-five thousand. Closely allied to the Mennonites and holding many of their beliefs are the River Brethren,[6] coming to America from Switzerland, 1750. A small band of Schwenkfelderian[7] followers came to Philadelphia in 1734, later establishing themselves in Lehigh county. They have relinquished most of their traditional beliefs and though still in existence this body of believers counts an exceedingly small number of members. Again, their biblicism and belief in special illumination, the "indwelling word," gives a chiliastic slant, though it is not known to ever have been a marked doctrine of their faith. The Moravian bodies,[8] the *Unitas Fratrum* originated in Germany. Stimulated by the pietistic reawakening, the ideals of the Hussites

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Carroll, *op. cit.*, pp. 206—220. Walker, *op. cit.*, p. 375, 465.

Silver, *op. cit.*, pp. 131—132. Silver eulogises them.

The different sects of: cf. Carroll, p. 212, Ferguson, p. 455, Mennonite, Bruederhoef, Amish, Old Amish, Apostolic, Reformed, General Conference, Church of God in Christ, Old (Wisler), Brueder-gemeinde, Defenseless and Brethren in Christ. Besides these there are numerous smaller branches, viz., Russian Mennonites, Stauffer Mennonites, etc.

[6] Carroll, *op. cit.*, pp. 55—58. They are divided into three branches. The Brethren in Christ, The Old Order of Yorker Brethren, and the United Zion's Children.

[7] Ferguson, *op. cit.*, p. 458. [8] *idem*, p. 456.

Carroll, *op. cit.*, pp. 272—276. Statistics are given by both.

cf. also Walker, *op. cit.*, pp. 501—507.

and Bohemian Brethren again captured the minds of many and under the able leadership of Count Zinzendorf, though himself tenaciously clinging to the pietistic ideal of an *ecclesiola in ecclesia,* this sect was organized. The first Moravians came to America about 1735, whose number was so augmented in the few years following, that a church was founded in Bethlehem Pennsylvania, 1741. Their chiliastic characteristics are a tendency to monastic separation from the world, communism, anti-creedalism, mysticism, pietistic sentimentalism, a fondness for fanciful interpretations, and, not the least, an enthusiastic and not unsuccessful method of winning proselytes. Added to this, their theology is christocentric. But, even if these hues color the Moravian faith, no one could with any show of probability claim and produce the evidence that chiliasm has ever been an outstanding doctrine of the American Moravians.

The communistic societies[9] deserving mention are the Shakers, Harmony Society, and the Adonia Shomo. The Shakers,[10] also called, "The Millennial Church, or United Society of Believers" are the adherents of the English Ann Lee, whom they term Mother Ann and regard as the Mother of God, the second appearance of Christ on earth. Ferguson correctly intimates that Shakerism can only be explained as a religious phenomenon when viewed in connection with the moral vicissitudes of Ann Lee. For many years illiterate, this eccentric woman, believing herself to be the recipient of divine messages, and that the, "candle of the Lord was in her hand" came to America, 1774, and permanently settled in Watervliet New York, 1775. The sect winning an appreciable number of convents during the Kentuckian revival, reached its acme during the years 1836—1840. Many of the disappointed Millerites, foiled by the inaccurate calculation of Miller as to the date of Christ's return, having sold their possessions for the purchase of ascension robes, joined the Shaker ranks, which they deemed sagacious both psychologically and economically:

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[9] Silver, *op. cit.,* p. 146. Commenting on one of the communistic sects, viz., the "Harmony" and "Economy" settlements, which he includes under the millennial caricatures, he nevertheless makes this significant admittance, "all were premillennarians."

[10] Ferguson, *op. cit.,* pp. 321—339, pp. 458—459.
Carroll, *op. cit.,* pp. 111—113. Silver, *op. cit.,* p. 140.
A delightful book "Shakerism, Its Meaning and Message" by Anna Taylor and Lelia S. White as well as the production of C. E. Sears, "Gleanings From Old Shaker Journals," gives a review of the Shaker movement.

"Psychologically because Mother Ann stood for a Second Appearing and economically because they had sold all they had."[11] The theological predilections developed in Shakerism were at variance with the other religions which caused considerable persecution. They denied the Trinity, God being dual, male and female, practised communism, asceticism, believed in the gift of prophecy and that sex distinction was eternal, inhering in the soul, which tenet, the "annihilation of sex, continued (to be) the distinctive feature of the sect." They later leaned over to the Swedenborgian spiritualism, rejecting bodily resurrection and reducing the second coming of Christ into a gradual and spiritual return. They assumed that they constituted the true church, Mother Ann the "consummating manifestation of the Christ Spirit," and that "revelation, spiritualism, celibacy, oral confession, community, non-resistance, peace, the gift of healing, miracles, physical health, and separation from the world are the foundations of the new heavens."[12] The adherents of this sect have so dwindled down that it is practically extinct at the present time. The Harmony Society[13] founded by George Rapp at the beginning of the nineteenth century, still has a few adherents to-day. They are celibates, communistic, advocated universalism, the doctrine that all mankind will ultimately be saved, stern literalists in interpreting the scriptures, which fact accounts for their belief in the fast-approaching millennium. A more recent communistic society was the Adonai Shomo,[14] established 1876 in Petersham, Massachusetts, founded by F. G. Howland, a converted Quaker. The sect was an off-shoot of the Millerite revival and observed Saturday as the Sabbath. Its integrity was of short duration, the sect being dissolved, 1897.

The Church of the New Jerusalem,[15] consisting in America of two branches, one dating from 1817, the other reorganized in 1897, owe its origin to the voluminous theological deliverances of Emmanuel Swedenborg, an illustrious Swedish scholar, scientist and famous inventor. Fundamental to the sect is the persistent belief in the genuineness of the Revelation and Illumination of their founder. That this taxes an exorbitant demand on the faith and credulity of the followers becomes evident when we consider their leader's statement, that through him, "the Lord Jesus Christ, the only wise God, our Saviour, (would come) and found the New Church, which is the New Jerusalem, by means of a man who can not only receive the doctrines of this Church with his understanding but can make them public by the press. That the Lord manifested Himself before me, His Servant, and sent me on this duty, and afterwards opened the sight of my spirit, thus introducing me into the spiritual world, permitting me to see the heavens and the hells, and also to converse with angels and spirits, and this now continually for many years, I testify now in truth."[16] It was a little more than a decade after the death of Swedenborg, that the first step was made in London toward the direction of an organization. From thence converts migrated to America, establishing a church in Baltimore, 1792. The Swedenborgians taught three judgments, one occuring at the time of the Flood, the second at the advent of Christ, the third being coincident with the second advent of Christ, 1757, which is conceived of as a purification of the world of Spirits. Accordingly the logical conclusion drawn from this belief is that the faithful are now in the millennium, the seductive and evil agents of the spiritual world which otherwise contaminate and influence pure minds have been judged and consigned to punishment. They accept the Bible as a Divine Book and hold the Revelations of Swedenborg to be on a par with it.[17] Bishop Pendleton in an address delivered 1899 gives expression to the high estimate in which the followers evaluate the theological productions of Swedenborg. He affirms, "The Lord has made His Second Coming in the Writings of the New Church, revealing Himself therein, in His own Divine Human, as the only God of Heaven and earth. In those Writings, therefore, is contained the very essential Word, which is the Lord. From them the Lord speaks to His Church, and the Church acknowledges no other Authority, and no other law."[18] In the following statements Montanistic, Novatianistic and Anabaptistic tendencies are traceable. Similar to the above was the doctrinal statement issued by the General Church in 1926. "This Second Coming was effected by means of a man, His Servant Emmanuel Swedenborg, before whom He manifested Himself in person, and whom He filled with His Spirit, to teach the doctrines of the New Church, through the Word, from

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[11] Ferguson, *op. cit.*, p. 329.

[12] Carroll, *op. cit.*, p. 112.

[13] *idem*, pp. 114—115.

[14] *idem*, p. 117. Ferguson, *op. cit.*, p. 449.

[15] Ferguson, *op. cit.*, pp. 340—364, p. 459. Carroll, *op. cit.*, pp. 107—110.

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[16] quoted by Ferguson, *op. cit.*, pp. 342—343.
[17] For a full statement of their doctrines see Carroll, *op. cit.*, p. 108—109.
[18] Pendleton, *The Principles of the Academy*, quoted by Ferguson, pp. 348—349.

Him."[19] Unlike many of the other sects who thrived a few generations and then vanished from the scene, the Swedenborgians, according to a report of the Convention in 1922, still count a total of 107 churches with 7066 communicants.

A less distinct body of believers but of far larger proportions then those mentioned above is that represented by the group who designate themselves as "The Christians".[20] The only criterion for membership is acceptance of the doctrine of inspiration and the divine authority of the Bible, each individual member having the unimpeachable right to interpret it according to his desire and fancy. Their slogan is union of all believers in Christ regardless the heterogeneous and disparate views held concerning other points of Christian doctrine. Cooperation, is woven into the fabric of the sect, it originating at the beginning of the nineteenth century, 1806, by the union of three movements headed by J. O' Kelley a Methodist minister; Abner Jones, a Baptist Divine, and B. W. Stone a Presbyterian preacher. Adverse to creeds, dogmas, exhibiting strong biblicistic and Anabaptistic tendencies they are fertile soil for Pre fantasies. Later in 1827 the faction of the Christian Connection headed by B. W. Stone joined with the Campbells and formed the organization known as the "Disciples of Christ" or "Christians,"[21] which has witnessed remarkable growth in the succeeding years. The Campbells, native sons of Ireland, and Presbyterians had organized union groups in Pennsylvania. Dissatisfied with the church's view of Baptism, Alexander Campbell joined the Redstone Association of Baptists, which body however soon disowned him, because his ideas were not in harmony with those of the church, whereupon his lot was cast with the Burch Run Church into the Mahoning Baptist Association. But, once more, as soon as his ideas had permeated the church, it soon dropped the designation of Baptist Association. At this juncture he corresponded with Stone who had made it an earnest endeavour, an object of sincere pursuit to find some platform which would serve as a basis of union for all believers. The consequence of this correspondence was the organization of the Disciples of Christ. Campbell does not leave us in doubt as to his position concerning the Scriptures. Says he "Where the Scriptures speak, we speak, and where the Scriptures are silent, we are silent." This biblical basis, which to be sure is purely subjectivistic, without creed save that they reject infant baptism and believe in baptism by immersion of believers only, or ritual test, served as the condition of membership. That a movement so syncretistic, biblicistic, with such a superficial view of God's special revelation, applying a rule of interpretation satisfying individual tastes and personal fancies, should lean towards Pre is not surprising, rather it should be expected. A smaller denomination though still of respectable dimensions, is that founded by John Winebrenner, pastor of a German Reformed Church in Harrisburg, and designated, "The Church of God."[22] His forceful preaching had stimulated a religious revival, which was opposed by the Reformed Church and which ultimately resulted in his disposal. Successful revival meetings were held in different sections of Pennsylvania and many converts were won for his position. In 1830 a number of the leaders met in a conference and drew up a basis for organization, among which we find this principle: "That the Scriptures without note or comment constitute a sufficient rule of faith and practice. Creeds and confessions tend to divisions and sects."[23] One of the three ordinances binding upon all believers is "immersion in water in the name of the Trinity." Their anti-dogmatic and biblicistic character would naturally incline them to the Pre view. Art. xxiv of the Church of God reads: "She believes in the resurrection of the dead, both of the just and the unjust; that the resurrection of the just will precede the resurrection of the unjust; that the first will take place at the beginning, and the second at the end of the Millennium."[24] Though included in the category of Premillennialists, it proves too much, when, as is customary among Pre-s, to claim and present the case as if the adherents of this sect, and in parenthesis, I may add that this holds for by far the greater majority of the sects and individual beliefs advocated in America prior to approximately the middle of the nineteenth century, embraced the highly elaborate system of Modern Pre.

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[19] Ferguson, *op. cit.*, p. 350, quoting from *A Brief Handbook of Information Concerning the Bryn Athyn Cathedral,* p. 37.

[20] Carroll, *op. cit.*, pp. 91—94.

[21] *idem,* pp. 125—128. Walker, *op. cit.*, pp. 581—582.

If it is true that the beliefs which flourished in America were a transportation from Europe and contained for the greater part exotic elements, we meet in Mormonism,[25] during the second quarter of the nineteenth century, with a home-product, the "most indigenous" of all the religious beliefs advanced on our continent. The story of the Mormons is an oft-repeated, a fascinating one and a commonplace to every American. It originated in the mind of Joseph Smith, who, upon receiving repeated visions of the other-world, which served him notice that his sins were forgiven and instructed him in the doctrine of the true church, all existing established churches representing the false church, and imparted the information that whereas the preparatory work for the second coming of Christ was shortly to begin, God had favored him as being the chosen instrument to hasten the coming of that glorious dispensation, concocted the *Book of Mormon*, which he claims to have been revealed to him on engraved golden plates, dug up near Manchester, New York, in 1827, filled on both sides with "reformed Egyptian characters" and which by the "gift and power of God" and with the aid of a pair of magic spectacles he was enabled to translate, after which the original copy was immediately removed by angelic agency. It is regarded as a supplement to the Bible, of equal divine authority and purports to be as the words appended to the first edition demonstrate," By Joseph Smith, Junior, Author and Proprietor." He cunningly wove into the texture of the book large portions of sacred writ, applying it in such a way as to give a history of ancient America. Amazing indeed, is the credulity of man, that this semi-heathen religion, founded on a fraud, could prosper and today count upwards of seven hundred thousand members! The first church was organized in 1830 at Fayette, New York. Adverse conditions and public hatred drove them ever westward, establishing churches in several states, the last exodus being from the Middle West to their present Zion, Salt Lake City, Utah.[26] As the Montanists who had expected the heavenly city to be let down at Pepuza, so the Mormons, "the chosen people of the Lord" expect the center of the millennial kingdom to be at their Zion. They have proved themselves to be indefatigable missionaries which largely accounts for their prosperity, winning many converts from Europe and coaxing them to the chosen Canaan, the state of Utah. The many objectionable features of their teaching, viz., polytheism, materialistic conception of God, restoration of the Pentecostal gifts,[27] etc., and polygamy, although they were forced by the United States government to cancel this tenet, which was accomplished 1890 by Wilford Woodruff, then head of the Mormon organization, has elicited for them such epiteths as the "American Mohammedans"; "Uncle Sam's Abcess." After Joseph Smith, the first patriarch of the Mormons, was murdered, a question arose as to the rightful successor, which, in connection with a few minor points of doctrine possibly developing out of, or at least stimulated by this issue, accounts for the two divisions of the Mormons, viz., The Church of Jesus Christ of Latter-Day Saints, and The Reorganized Church of Jesus Christ of Latter Day Saints, the former announcing Brigham Young, the latter Joseph Smith, eldest son of the founder, as the true successor. The latter never recognized the revelation given Brigham Young concerning polygamy as genuine, have ever regarded it as superadded, erroneous and sinful, and have therefore more often been called the Nonpolygamous Mormons. Among the various doctrines of this paganized-christianity is also the belief that "there is to be a literal gathering of Israel and restoration of the ten tribes; ..... Christ will reign personally upon the earth, which is to be renewed." In this particular, as well as an element of pride, religious perogative, assumption of deeper prophetic insight into the word, mystical and communistic motives, attempt to restore the church to its primitive purity, they are at one with the Premillennialists.

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[22] Carroll, *op. cit.*, pp. 102—104. [23] quoted by Carroll, p. 103.
[24] quoted by Silver, *op. cit.*, p. 143.

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[25] Carroll, *op. cit.*, pp. 165—174.
Ferguson, *op. cit.*, pp. 365—393, p. 456. Walker, *op. cit.*, pp. 582—583.
Case, *op. cit.*, pp. 201—202.
McNiece, *Mormonism: Its Origin, characteristics and Doctrines*, in "The Fundamentals," vol. viii, pp. 110—127. McNiece characterizes Mormonism as a strongly anti-American system thoroughly anti-christian, a deliberate counterfeit of the Christian religion intended to deceive the ignorant, imposing on the people a counterfeit group of Apostles, and he sees in it something beyond the power of men, something positively Satanic.

[26] Read for instance the account full of pathos, of this journey across the Rockies by John Chislett, a member of the party, in Stenhouse's *Rocky Mountain Saints*.

While chiliastic notions were entertained by each of these several denominations, it cannot be said of a single one that millennarianism formed the distinctive dogma, the corner stone on which the system was reared. Chiliasm, is an underground stream, alternately rising to the surface and then again disappearing, with each overflow depositing sediment which breeds poisonous malaria, "to whose influence the sickly spiritual condition of generations, of the household of faith may be traced."[28] Such a periodic visitation we first meet in its unmasked form in the person of William Miller, an uneducated farmer and soldier, and in the movement of his followers, the Millerites, more commonly known as Adventists, who perpetuated his fantasies. In spite of the repeated efforts of modern zealous Pre-s to disclaim Miller and his followers, the views so vigorously advocated by them embrace in the main the doctrinal particulars of modern Premillennialism. That the Pre brethren should cast their frowns on the excesses of Millerism and be ashamed to include them under their emblem, I can well imagine, but this does not erase the pedigree. Kellogg asserts that "Miller is not a Premillennarian in the sense in which the term is now commonly used;"[29] Gaebelein, speaking of Satan's hatred as manifested in different spiritual movements, to the truth of the Lord's coming, which for Gaebelein resolves into the entire Pre scheme, says, "Then came the so-called Millerite delusion ..... this delusion did an untold harm in that generation and the enemies of the study of prophecy still use the hallucinations of the originators of Seventh Day Adventism as a warning against such a study."[30] Wimberly,[31] in the preface of his book, *Behold the Morning,* aims to ward off the identification of the study concerning the Lord's Return with "Millerism," but by this very warning intimates that such a relation is not imaginary or unfounded. Silver, who attempted to trace the history of chiliasm, eulogises the Adventists. While admitting that some branches were unorthodox and rather unscriptural, yet, so he tells us, "the main body of orthodox evangelical Adventists are very good people and have a well formulated creed in perfect harmony with the chiliasm of the primitive Church."[32] Whatever the arguments advanced, pro or con, one thing is certain that in Miller and his associates we meet with plain, bald, flat-footed chiliasm; chiliasm with all its fervor, enthusiasm and fanaticism; its pessimism; its biblicism; its legalistic, rabbinistic, calculating literalism; its fondness for veiled and obscure portions of prophecy; its tendency to mysticism and to a false, weak-knee-ed pietism; its pride, a "holier than thou" attitude; its

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[27] See Carroll, *op. cit.*, p. 167 for brief resume of their doctrines.

[28] Berg, *op. cit.,* p. 23.

[29] Kellogg, Art. *Premillennialism: Its relations to Doctrine and Practice,* in "Bibliotheca Sacra," vol. 45, 1888, pp. 234—274.

[30] Gaebelein, *op. cit.,* p. 11. [31] Wimberly, *op. cit.,* p. 7.

[32] Silver, *op. cit.,* p. 143.

bitter opposition to all other churches, and uncharitable denunciations of those not inclined to accept their doctrines; its rejection of infant baptism, the baptism of believers forming a touchstone and palpable external token whereby we may be assured that these belong to the true fold, and the concomitant of this, its attempt to reproduce primitive christianity; its rigid doctrine of inspiration, verging, if not identical, to the dictation theory: its preaching of an Evangel that subordinates all under one theme, the imminent, fast approaching advent of our Lord, ending this dispensation and introducing a glorious millennial reign of his saints on earth; an Evangel which might perchance arouse some sinner from his lethargic slumber because of its appeal to his curiosity and inquisitiveness, since it proposes to lift a veil behind which man would so anxiously and eagerly peep; an Evangel moreover that has in its application to life driven many to fanaticism, heaped shame and public ridicule upon their heads, led in extreme cases to insanity and suicide. The full-orbed, complete, wellrounded gospel of redemption by the grace and power of God has never yet made men fanatics, but has ever quickened to christian duty, deepened spiritual life, inspired to lofty ideals and noble aspirations, while on the contrary, this unbalanced, extra-biblical, crippled and limping gospel and theology of Premillennialism incites to abnormal, uneven enthusiasm, creates an, "I-know-it-all" attitude not uncommonly accompanied with an invincible prejudice, "affects the mental and spiritual sides of man's nature—stirring them into extreme and even supernormal as well as abnormal activity," which is instrumental in suddenly calling into existence prophets, "geniuses, poets, reformers, orators, idealists, revivalists . . . . . each one responding according to individual capacity and degree of development, as though under the spell of a compelling agitation." C. E. Sears has typified it in these words: "At such times some reach great heights of thought—some are moved to heroic action; pure and highly sensitive natures repudiate the world and its pleasures and turn their thoughts beyond the veil of flesh into the regions of the Spirit. There are also enthusiasts who venture from the beaten track of thought and get bewildered in labyrinths of their own making. There are seemingly sensible people who suddenly accept preposterous theories and become fanatics and run hither and thither propounding vagaries. . . . . . Just as from the strings of some aeolian harps the wind will bring forth harmonies of transcendent beauty, so others lacking resonance will give out only discords. Thus the minds and souls of men and women respond in inverse ratio to undercurrents of mental and spiritual agitation. Such periods come and go...... They are marked by a vital impulse toward breaking away from existing conditions. ..... there is a straining upward after ideals that are seemingly unattainable........."[33] Such excitation and agitation visited a large part of the religious eastern America through the instrumentality of the prophetic calculations of William Miller, "years of exaltation—of transcendent vision—of beatific aspirations—of idealistic impossible experiments—of high and balanced thoughts and strange unbalanced ones."[34] Thousands of credulous followers were charmed by this would-be prophet until mother time proved conclusively that the entire scheme was an error. Routed, outraged, put to shame and publicly ridiculed the storm soon subsided but the undercurrent has prevailed and in the last thirty years is striking hard at the shores of American christendom, whipping up the storm, lashing and dashing her waves against the bulwarks of Evangelical Christianity and unless the forces in Zions towers keep vigilant watch her foundations will crumble, her very existence be imperiled and these millennial delusions, with which history is dotted, be repeated. Berg has well said of Premillennialism years ago, "it is a grievous and most dangerous error; mischievous in its inception, in its affiliations, and in its consequences," ever "associated with the most deplorable fanaticism."[35]

William Miller,[36] a native of Pittsfield, Massachusetts, born of Baptist parents, both staunch in their faith, eccentric, reading in his youth those books which were obtainable at the village library, was converted and joined the Baptist church at Low Hampton, New York in 1816. The perusal of the writings of Voltaire, Paine, Hume and others however had a revolutionary effect on his thinking. Becoming pessimistic, due to the influence of this poisonous literature as well as the hardships and vicissitudes of life, he became a Deist. But in him struggled a soul that yearned for peace and rest which his deistic conceptions failed to answer. He now set himself to a diligent study of the Bible which resulted in a definite course of thought and action, the pole-star directing his way, from which in spite of its failure, he never wavered. His research of biblical truth had convinced him that a millennium would come, not in this dispensation, but after it, intervening between the first resurrection and that of the rest of the dead, this age to be brought to an abrupt close by the personal appearing of Jesus Christ, which event was near at hand. Moreover the parousia of Christ would bring about mighty cosmical changes, the earth purified, renovated, evil abolished, the wicked consumed in the general conflagration, banished from earth's scene and confined to a place of punishment, where they are imprisoned for a thousand years while Christ and the saints are enjoying millennial felicity on the regenerated earth. At the end of the thousand years Satan and his wicked hosts are resurrected, judged, whereupon they make war on the faithful in a death struggle for supremacy but which terminates in utter final defeat for Satan's forces, together now consigned to the "Lake of Fire," where the "smoke of their torment shall ascend forever and ever."[37] Positively assured as to the truth of his finding, he incessantly studied the Scriptures, more particularly the obscure prophetic portions of Daniel in order that he might lay bare the secrets it contained. Being an adept in arithmetic and by a careful manipulation of the figures and symbols in Daniel in connection with other Old Testament prophecies, a solution was arrived at, which set the date of the end of this age in 1843, whereupon, having tried and tested his conclusion from every angle, he constructed a chart, made up of "labyrinthian diagrams and signs, with a muddle of mathematics, chronology and Scripture references—entirely beyond the comprehension of any sane man."[38] Besides Miller there were others then living who were dabbling in arithmetic figurations as to the time of the end. A converted Jew, Joseph Wolff, determined 1847; Harriet Livermore accepted his views and even advanced a theory by which the American Indians were descendants of the lost tribe of Israel; again Lady Hester Stanhope and Captain Saunders believed the end would come 1847.[39] When first this revelation came to Miller, realizing its novelty, he maintained a modest reserve, being somewhat timid and shy to make known his views to others. I make mention of this fact because many Pre-s make similar admittances in their works. But, as Miller, the more he pondered and studied his chart, modern Pre-s speak of "God's world-plan" or the "plan of the dispensations," etc., the more he felt the inner urge, coming down as a colossal avalanche sweeping and crushing all before it, to publish abroad those things of such vast import, whose occurence was imminent and stood at the door. If these facts were true, and evidently once assuming it, he was blind to any other conclusion, then it was his Christ-bound duty to tell it to others, and thus awakened the prophetlike instinct, with its Divine command, "Go tell," "Go ye," "Speak," which fired his zeal and enthusiasm, impelled and urged him to accomplish an almost superhuman labor. Once initiated into the pulpit, he soon "acquired a style and manner of preaching that gave his sense of dramatic values free reign."[40] Fame and popularity followed in his wake. Crowds thronged to hear him. Churches of different denominations were thrown open to him. Invitations to tell his story came from every quarter. From a memorandum in his diary we gain some conception of his incessant labor, it stating, that from "October 1, 1834, to June 9, 1839, he delivered eight hundred lectures."[41]

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[33] Sears, *Days of Delusion,* pp. xvii—xviii.
[34] *idem,* pp. xxv—xxvi. [35] Berg, *op. cit.,* p. 23.
[36] Sears, *op. cit.,* Bliss, *Life of William Miller.*
Himes, *A Brief History of William Miller.* Carroll, *op. cit.,* pp.1—4.
Ferguson, *op. cit.,* p. 329, pp. 455—456. Case, *op. cit.,* p. 202.
Snowden, *op. cit.,* pp. 23—24. Walker, *op. cit.,* p. 582. Silver, *op. cit.,* p. 143.

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[37] Carroll, *op. cit.*, pp. 1—2. Sears, *op. cit.*, pp. xxiv—xxv.
[38] Sears, *op. cit.*, p. 112. [39] *idem*, pp. xxii—xxiii and. p. 53.

Continuously harping the same string, dilating on the favorite theme, the fast approaching end of this age and the literal reign of Christ with His saints on earth, he acquired great efficiency in its dramatic presentation. Interpreting Old Testament prophecies by his own personal method, applying a strict literal rule, refusing to take into consideration the Hebrew use of metaphor, seldomly admitting a possible figurative sense, he became, "enmeshed in an intricate system of hypothetical periods and dates."[42] The novelty and enthusiasm of it all lured many a curious individual and a revival began arousing and winning thousands to his views. In order that the unnumbered hosts which he could not reach might receive the final warning of the world's speedy end, different periodicals were published, whose names are suggestive of their content, viz., "The Midnight Cry," "The Morning Watch," "The Trumpet Alarm," "Signs of the Times," "Advent Herald."

Upon the invitation of Mr. Himes who later accepted the

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[40] *idem,* p. 35. [41] quoted by Sears, p. 57.

[42] Sears, *op. cit.,* p. 29. See also p. 73, where Sears quotes a characterization of Miller and his preaching as given in the Maine "Wesleyan Journal" of that time.

Adventist scheme and preached it for many years, Miller was introduced to the city of Boston, November 12, 1840. A transformation similar to that which Irving experienced, now occured. From the obscure rural districts the farmer Miller was now exalted to the dizzy heights of city popularity and fame. His message, the near-approaching end of the world, according to his infallible chart scheduled to occur in April 1843, delivered in a dramatic concrete manner, came with a compelling appeal and stirred the rudderless souls and sluggard christians with more than ordinary religious enthusiasm. Many graphic descriptions are preserved by different writers, which portray the intense excitement of his followers during these days of the predicted end. Good honest people under the spell of this prophet's predictions, donned the ascension robes, waited with tip-toe expectancy through the long weary hours of the night, bidding silence to all, straining their sense of hearing in order that Gabriel's trumpet call should not sound and be unheard. Religious manifestations, however preposterous or ludicrous to an observer, are nevertheless too serious to be mocked, religious piety should ever forbid ridiculing excesses in the religious expression of others. It is true, there were scenes enacted that cannot fail to create a smile, however much we desire to suppress it.[43] But with it the hysteria, ecstacy, even insanity to which some were driven, is pitiful and pathetic. Remarkable astronomical phenomena, the great comet of 1843, falling and shooting stars, aided in firing the enthusiasm. During periods of such tension, men exercise a rare sense of ingenuity for the purpose of finding extraordinary happenings both in the realm of nature and in human society, and with each disclosure the disciples of the movement are strengthened in their convictions, and become more exaltant in their hopes. April, 1843 passed, with indescribable anxiety for the Millerites. Miller wrote a letter acknowledging his error, the followers allowing a greater range as to the date, still believed it to occur sometime before the end of that year. Sorely disappointed, Miller diligently reviewed and restudied his chart and issued this statement: "I confess my error, and acknowledge my disappointment; yet I still believe that the day of the Lord is near, even at the door . . . . . ." But undaunted with the first failure, he again risked a second date, the calculations according to his chart directing him to approximately October, 1844, declaring that if Christ did not then appear he should "feel twice the disappointment" which he had already felt. The prediction resulted in a recrudescence of the excitement experienced in 1843, with perhaps an increased tempo of fanaticism. Twice disappointed, twice bearing the sting of public reproach and ridicule, the strain proved too strenuous for Miller and gradually his strength waned. Though the chart which had made him famous proved a failure, he, until his dying day never wavered in the belief that the day of the Lord was at hand. He was devout and earnest, with deeply religious sincerity, but as Sears remarks, "self-hypnotized into believing in his own method of calculation and his own presumptuous powers of interpretation, ... The pathos, the assumption, the foolishness, the ignorance of poor blind human nature, with its pitiful inconsequence and its inconsistencies!"[44] His date-fixing failed, as all those who attempted it up to the present time and as all must ever fail. It is true, the wide stream of present day Pre holds this exercise to be an abomination and heartily they indorse the rebuke of a Jewish sage against it, "May the curse of heaven fall upon those who calculate the date of the advent of the Messiah and thus create political and social unrest among the people!"[45] We should however not merely concentrate our criticism against the Millerites as is commonly the case because of erroneous dates, but rather seek and point out the underlying principle which accounted for this mistake. And that principle is none other, than that on which chiliasm of all ages rests, viz., hard and fast literalism. Modern Pre-s attempt to rid themselves of this unwholesome grievous burden of the Millerites, holding up these mistaken dates, but let them consider that their principle of interpretation by which they distil a restoration of Israel, of the temple, Old Testaments sacrifices, etc.,—are just as foolish, ridiculous and erroneous, and spring forth out of the same root. All attempts to comprehend eternal realities, foreshadowed in methaphoric and symbolic Old Testament prefigurations must fail miserably, when a carnal, literal rule of interpretation is applied which cramps into narrow confines of space and time incalculable, infinite mysteries. Miller's ideas were vigorously set forth by his followers who are more commonly styled the Adventists, or Second Adventists.

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[43] Many interesting anecdotes, personal reminiscenses are collected by Sears.

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[44] Sears, *op. cit.*, p. xxvi.

[45] quoted by Snowden, *op. cit.*, p. 23 from Kohler's *Jewish Theology*, pp. 385—386.

In a conference held at Albany, New York, April 29, 1845 their eschatological views were formulated, which have since then been retained by the Adventist sects. Minor doctrinal views concerning the immortality of the soul, bodily resurrection, annihilation of the wicked, state of the dead, doubt as to the inspiration of Mrs. White, etc., resulted in different organizations, viz., The Evangelical Adventists, The Advent Christians, The Seventh-Day Adventists, The Church of God, The Life and Advent Union and The Churches of God in Christ Jesus,[46] all of which are in existence today, counting thousands of adherents and are carrying on an agressive proselytizing campaign whose magnitude we learn from Ferguson, that these bodies spend an annual sum of four-hundred thousand dollars for missions.[47]

A kindred movement was begun in England about the time Miller received his first revelations by Edward Irving, whose disciples organized and christened themselves, The Catholic Apostolic Church.[48] It virtually originated out of the montanistic desire on the part of many Presbyterians for a restoration of the "gifts of the spirit", and the prevalent belief about this time, 1830, of Christ's Second Coming, Irving being the chosen vessel to bring it to definite expression. Precocious mentally, pious, well endowed with oratorical gifts, a deep melodious voice, matchless eloquence with a marked personality, eccentric, having "a prophet-like mien", employing antiquated diction and long drawn-out sentences, he was a peculiarly fitted instrument. He early showed a fondness for subtle speculations and delighted to see, as he expressed it "an idea looming through the mist". Antithetic, reactionary and censorious over against the "dead platitudes" of preachers he made it an object of earnest endeavour to keep his conversation on an elevated, idealistic and sublime plane, boasting that he wanted to go "deep into the ocean of truth", which pursuit encouraged a tendency toward fanciful opinions and wild allegor-

[46] Carroll, *op. cit.*, pp. 4—15. where full statistics are given.
More recent, cf. Brown, *The Church in America*, p. 66.
Numerical strength given by Brown, viz., in 1916 the Adventists numbered 114,915 souls, in 1921, 136, 233.
Haack, Art. *Adventisten* in RGG, ed, 1927.
Loofs, Art. *Adventisten* in PRE, vol. I, pp. 191—198.

[47] Ferguson, *op. cit.*, p. 456.

[48] Williams, Art. in *Princeton Review*, Jan. 1903.
Edward Irving, pp. 1—22. Walker, *op. cit.*, p. 550.
Ferguson, *op. cit.*, p. 452. Carroll, *op. cit.*, pp. 84—85.
Silver, *op. cit.*, pp. 142—143. Case, *op. cit.*, pp. 198—200.

izations. In his first years of the ministry he met with many a disappointment, the staunch Scottish Presbyterians not so easily charmed by novelties and stubbornly treading the beaten path. But unwilling to learn, Irving set his face like flint over against them with the same inflexible persistence, obstinacy and pugnacious tenacity of view. But within a year he experienced a metamorphosis, springing from obscurity and unpopularity in Scotland to the applause and admiration of the London elite, nobles and even members of the royalty paying him homage. Refusing to profit from his earlier blunders, conceited, devoid of tact, his adoration was of short duration. Irving published a book embodying his ideas which attracted the attention of a rich London banker, Henry Drummond. Through his effort, beginning 1826, annual conferences were held at his home for the purpose of studying prophecy. Already Irving had given evidence to the charming appeal of predictive prophecy, even going to the extreme of calculating dates, his calendar pointing to 1864 as the date of Christ's return. His mysticism and piety, joined with an imaginative temperament found an unrestrained avenue of expression in mystical-allegorical interpretations. Chalmers, attending Irving's lectures on prophecy in Edinburgh, which he delivered at the uncanny hour of six in the morning, tells us that "he went into violent allegorizations, chiefly of the Old Testament." Persuaded of the imminence of Christ's return and being strengthened in the conviction by their method of interpreting prophecy, a number of prophetic enthusiasts, following Irving' example, advocated the belief, that the consummation would be preceded by recrudescence of the Pentecostal gifts which attended Christ's first Advent. If Irving was the dominant figure of the movement in its inception, although it must be said to his credit that he never claimed to possess the gift of tongues himself, this doctrine soon took the leadership from his shoulders. These ideas reached the "peaceful shores of Gareloch" where on a Sunday evening happened one of those strange religious-psychological phenomona in the person of Mary Campbell. An invalid from her youth, cured by prayer, in company of a number of friends who had gathered about her couch, praying for the restoration of the Pentecostal gifts, she suddenly broke forth into "loud ecstatic utterances, continuing for upwards of an hour."[49]

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[49] Smith, David, *The Life and Letters of St. Paul*, p. 300.

Once begun, similar occurrences were repeated in others, so that by 1835 twelve persons were designated as having the gifts of prophecy, whence the name, The Catholic Apostolic Church. Pride, religious prerogative, superior insight into the Scriptures, characteristic of Pre-s is noticeable also among these chiliasts, since they regarded the members of their spiritual church as the chosen-out ones, being prepared to meet Christ at His Coming. Another millennial view evidenced in this sect is the attempt on the part of the Apostles to make the ecclesiastical government conform to that prevailing in Apostolic times. The last of these apostles died in 1901, but the sect has appropriated the belief that these gifts are still the possession of certain members, God continually favoring them with new revelations, with Apostolic power to work miracles, and that there are still special outpourings of the Spirit. The first church of this branch on our continent was organized 1851 in Potsdam, New York, the second 1857 in New York. They indorse the three oecumenical creeds; the Apostles', Nicene and Athanasian, affirm their belief is the doctrine of plenary inspiration, and developed an elaborate ritual. Pre-s avoid all association with this sect only reluctantly admitting that they taught the Second Coming and according to one of their spokesmen[50] regard it as one of the Devil's instruments to hurt Premillennial truth. Admitting that they advance some heresies not embraced by Pre-s, there are nevertheless sufficient characteristics, viz., belief in the imminent coming of Christ; emphasis on the study of prophecy, with a preference for the obscure portions of unfulfilled prophecy endeavoring to penetrate its secrets; pride, the reasoning like present day Pre-s being that, whereas they busy themselves and make a special study of prophecy, (tacitly assuming that all others make or have made no study of it) it must logically and necessarily follow that they should have a deeper insight into and superior comprehension of it; and the other salient doctrines discussed above, to brand it as belonging to the same genus, chiliasm.

A contemporary movement was organized in England through the leadership of John Darby in the neighborhood of Plymouth, 1830 whence this group has been alternately called the Darbyites and the Plymouth Brethern,[51] and who established churches in

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[50] Gaebelein, *op. cit.*, p. 11
Walker, *op. cit.*, p. 551.
Ferguson, *op. cit.*, p. 457.

[51] Carroll, *op. cit.*, pp. 59—65.
Case, *op. cit.*, pp. 200—201.
Silver, *op. cit.*, pp. 141—142.

America in the middle of the nineteenth century. The members themselves, however, resent this title and prefer to be christianed as "believers, christians, saints or Brethren." It originated in groups of brethren "who claimed faith and christian love are their only bonds," and the first public meeting was held in Dublin, Ireland. Fundamental to their faith is the belief that all christians are priests and that, therefore, the ordained ministry is superfluous. They accept the bible as the infallible rule for faith and practice, their only guide, applying to it a most literal interpretation and are expressly adverse to all denominationalism, which they claim is founded on creeds, dogmas and rituals, savoring of "reason or mere expedience," and not on the plain word of God. It soon became evident that such a loose, subjectivistic basis on which they hoped to rear their communion was an impossibility, and that dogmas and creeds were a requisite to her existence, and in parenthesis, I may add, that this as well as scores of other lessons from history, have their features of warning and instruction for those who are herald-ing cooperation, unity, who attempt to erase the lines of demarcation and who proudly sail under a new flag, our new "ism", undenominationalism. Schism soon resulted over points of doctrine so that today there are at least four separate groups of Plymouth Brethren counting a total of approximately eleven thousand communicants. Among their several teachings is the belief in the personal premillennial coming of Christ, springing from their conception of the bible and hermeneutic principle. So too, their doctrine concerning the church, its origin and mission, emphasis on apocalyptic prophecy, elaborate scheme of events, attendant to Christ's return deciphered from the imagery of Daniel's prophecy and the *Apocalypse* are all features fitting entirely into the Pre mold. Among its adherents has been the able exegete Tregelles and the eminent George Müller. Other smaller individual organizations arising in the latter half of the nineteenth century representing a wide divergence of opinions, but all holding to the premillennial belief are: the New Apostolic Church,[52] the Hoffmannites[53] or Friends of the Temple, the Apostolic Christian Church,[54] the Christadelphians,[55] the Apostolic Church,[56] the Church of God and Saints of Christ,[57] and the Pentecostal Holiness Church.[58]

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[52] Ferguson, *op. cit.*, p. 456. Founded by an excommunicated Bishop, Schwartz. Membership, 1916 totalled 2,828.

[53] Carroll, *op. cit.*, pp. 153—154. Founded by C. Hoffman; chief purpose of the society is to gather the people of God in Palestine; colonies being established for this purpose in the Holy Land at Joppa, Sharon, Haifa, Jerusalem.

[54] Ferguson, *op. cit.*, p. 450. Organized by a Swiss, H. Droeklich, coming to America, 1850. Membership, 1916—4000.

The most vigorous propagandizing campaign ever launched in America, and for that matter in any land, advocating among many other heresies, millennial notions, whose magnitude can scarcely be measured and whose publications if the figures given by them may be accepted as true, are staggering even to the imagination, is that begun by Charles T. Russel,[59] more commonly known as "Pastor Russel." The country has literally been swept with his literature, placarding along every highway, in conspicuous places the slogan, "Millions now living will never die." Wimberly says of this self-styled Pastor that he is, "the biggest charlatan of the century; ..... the most astute and cunning propagandist that has appeared in many generations," ..... and that "where he gets in, evangelical christianity is stabbed to the heart."[60] His books formerly issued from "Zion's Watch Tower" bore the pretentious title "Millennial Dawn," but later assumed a less pompous name, "Studies in the Scriptures." The extravagance of his biblical interpretations as presented in the "Studies," and the copies sold and distributed duly merits the assertion that Russelism is a menace at once appalling and frightful. We gain some conception of the extent of his influence when we consider that his works have been translated into thirty-five languages, of his "Divine Plan of the Ages," approximately five million books have been published, with "What say the Scriptures about Hell," a second with three million, all together totalling some twelve million copies.

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[55] Carroll, *op. cit.*, pp. 89—90. Led by John Thomas an Englishman, at first associated with the Disciples of Christ, later separated and formed the Christadelphian Society. They believed that Christ would presently come in person to the earth and set up the Kingdom of God in place of human governments, it to be established in Canaan, the 12 tribes of Israel to be regathered, after the millennial reign a universal judgment will be pronounced upon all, the just receiving eternal life, the unjust eternal death.

[56] Ferguson, *op. cit.*, p. 450. an exceedingly small sect, organized 1888 in Philadelphia by A. F. Atwood.

[57] Ferguson, *op. cit.*, p. 453. Founded by a negro cook, W. S. Crowdy, who while on duty on the Sante Fe Railroad received a revelation of God, making him a prophet to lead men to God. Membership, 1916, 3,300 souls.

[58] Ferguson, *op. cit.*, p. 457. Organized 1898, resembles Methodism in doctrine and has Pre tendencies.

[59] Russell, *Studies in the Scriptures.* Rutherford, *Deliverance.*
Ferguson, *op. cit.*, pp. 63—88, p. 458.
Moorehead, W. G. *Millennial Dawn: A Counterfeit of Christianity* in "The Fundamentals", vol. vii, pp. 106—127.
Case, *op. cit.*, pp. 203—204. Bavinck, *op. cit.*, note. p. 728.

[60] Wimberly, *op. cit.*, pp. 81—82.

Add to this "The Watch Tower and Herald of Christ's Presence," the journal propagating his views, his campaign organ, the thousands of tracts spread abroad in wholesale manner, his incessant labors, speaking oft-times six to eight hours daily, serving twelve thousand churches, making annual lecture tours throughout the States, Canada and England, traveling upwards of thirty thousand miles annually, and a Pilgrim Service, inaugurated by his followers after his death holding public meetings, a personal workers' society keeping alive the Pastor's views. Indeed, an enviable record! Several views have been suggested as the probable source to which the success of the cult must be attributed. Some are of the opinion that it is due to the clever advertising scheme employed by the Russelites; others think it accountable to the mass production of his books, economical book-making, making possible an exceedingly low figure in the selling price, private gifts and donations enabling them to distribute thousands of copies gratuitiously; again others claim it is due to the "savory and agreeable theology" advanced by Russell, especially the doctrine denying eternal punishment and hell-torture for the unrepentant wicked; a fourth class light upon his biblicism, and no doubt many pious individuals who propose to "take God at His Word," failing to recognize that such a view is purely subjectivistic, reading Russell's "Studies" which are, as one has well remarked, "generally made up of seven parts Scripture and the other three parts comment, and the comment is plenteously sprinkled with parenthetical references to II Peter 3 : 4 ....."[61] become enthralled with his explanations, at least, they would retort, "he quotes abundant Scripture to substantiate his views." Chafer dogmatically asserts that the appalling progress of this counterfeit perverted christianity can only be accounted for "in the unsatisfied hunger of the people for the prophetic portions of Scripture."[62] True to Pre style, Chafer laments the fact that this (prophecy) has been a neglected truth, which, though in Russellism a false system, embodying Satan's lies, yet garnished and veneered with truth, makes it all the more attractive and explains to a great extent its popularity. Millennial Dawnism is to his mind an unbalanced, unsymmetrical system not teaching God's Word in its due proportions, and so he, and with him Pre-s generally, relegate Russellism to a place amongst Satan's lies, such as,

[61] Ferguson, *op. cit.*, p. 73.

[62] Chafer, *The Kingdom in History and Prophecy*, p. 13.

Spiritism, New Thought, Eddyism, or Christian Science, Mormonism, Millerism, etc. It is frankly admitted that I do not wish to identify Russellism with modern Pre, nor am I ignorant of the fact that prominent Pre-s stand shoulder to shoulder in forceful denunciation of this false system, are beacon lights warning the credulous of this grave danger. A list of false doctrines taught by Russell have been pointed out by many writers[63]: Professor Moorehead has summed it up in these words, "the whole system [of Russell] is anti-scriptural, anti-christian and a deplorable perversion of the gospel of the Son of God,"[64] it is a "mixture of Unitarianism, Universalism, Second Probation and Restorationism, and the Swedenborgian method of exegesis."[65] Having admitted the Pre hostility to Millennial Dawnism, does not, however, remove the fact that there are many features in it which are in perfect harmony with the Pre program and it cannot be gainsaid that their extensive propaganda besides winning hundreds of converts for their own cult also must be marked as an influential factor preparing the soil for the seed of Premillennialism. In both we find the same loose superficial method of handling scripture, quoting it voluminously, which bolsters up, at least in their way of thinking, the scriptural basis, of the particular doctrine in question. Both despair of the ordinary means of evangelism, the gospel charged with the Holy Spirit incompetent to convert the world. In the words of Russell, "God has not yet, by any means exhausted his power for the world's conversion. Nay, more: he has not yet even attempted the world's conversion.... The only hope is in the intervention of supernatural power, and just such a change is what God has promised in and through Christ's millennial kingdom."[66] In both we meet with the same severe criticism of all other existing and established churches. The Protestant denominations are the daughters of the mother of harlots, Rome.[67] Excepting a very few, the members of these denominations can have neither part nor lot in the body of

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[63] See the article of Moorehead quoted above. Abundant references are given to Russell's works verifying his statements, see pp. 126—127. for summary of errors, cf. also the phamplet of Brooks, K. L., *Russellism.*
Gaebelein, *op. cit.*, p. 12. *De Bereer,* Sept. 8. -1919, pp. 111—112.
idem, Nov. 21. -1919, pp. 191—192. *idem,* Jan. 21. -1921, p. 508—509.
idem, May. 22. -1923, pp. 671—672.

[64] Moorehead, *op. cit.*, p. 107. [65] *idem,* p. 127.

[66] quoted by Sheldon, *Studies in Recent Adventism,* p. 23.
Russell, *op. cit.*, I. p. 95, IV. p. 311.

[67] Sheldon, *op. cit.*, pp. 25—26.
Russell, *op. cit.*, III. p. 154, IV. p. 35, iv—xvi, VI. p. 202, 205, 430, 446.

Christ. Christendom now being in an abject state of apostacy according to their theory, it requires no sagacity to follow the logical conclusion drawn by them, viz., that they are the "anointed of the Lord." This element of pride, a sense of superiority, expressing "flagrantly and belligerently, a dreadful sense of mass inferiority" on all those not initiated into or accepting their views is characteristic of both Russellism and Pre. Similarly, they agree in the view of Israel's restoration and prerogative above all other nations during the millennial age. "Israel [to be] the chief nation of the earth .....,"[68] both declare the nearness, imminency of the millennial reign which will mark the overthrow of world governments and usher in a visible rule of Israel;[69] both claim that during the millennium God will command obedience,[70] effected by sheer force and not by moral persuasion; both dabble and relish in cloudy, mysterious portions of prophecy, interpreting it to suit their theories and reading into the plain unenigmatic statements of Holy Writ these vagaries, thus reversing the true order, making the clear and distinct conform to the dark and ambiguous. Even the tendency to date-fixing was indulged in by Russell, which unfortunately for his followers, miserably failed, placing them in not a small degree of embarrassment, yet in spite of the necessary postponements, they undauntedly hold with pugnacious tenacity to his views. With subtle ingenuity they devised an explanation which though not satisfactory or convincing yet meets the exigency of the case and soothes the sting of public ridicule. God rules and He it is who has an omniscient purpose in this unexplainable delay, yet as all Pre-s, they are positively assured that the day is imminent, and therefore the slogan, "Millions now living will never die." Because of these characteristics Russellism, Millennial Dawnism, now called "The International Biblie Students Association," represents an episode in the history of millennarism. Nor is this movement by no means showing signs of decay at the present time, 1.405.000 copies of Judge Rutherford's book bearing the title *Deliverance*, which brought the cult's eschatology up to date, having been distributed.[71] The success of the cult, its popularity has been, I believe, correctly diagnosed by Ferguson, it is a thriving religion because it assures "exaltation and triumph and prosperity, through faith in canonical promises. It offers folk of low estate a right to become in an obvious and spectacular manner sharers with God of something tangible. In brief, it presents a spiritual means to material ends."[72] And this same diagnosis also explains in a large measure the prevalence of Pre in our age. It is a mixture of immoderate, intemperate pessimism: what matters it if we fail and suffer here, shortly we are to share the wedding feast with Christ, sitting with kings and ruling with them during a glorious millennium, and inordinate, highly extravagant, optimism. Other individual movements of the twentieth century teaching premillennial notions, whose influence and extent, however, we are not able to gauge, are numerous Pentecostal sects, such as "Latter Rain," "Apostolic Faith," the new cult of the "Maid of Angelus," more popularly known as the "Foursquare Gospel," so also many "Divine Healing" organizations, viz., Price, the Bosworth Brothers and many others.

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[68] Russell, *op. cit.*, I, p. 241. [69] Sheldon, *op. cit.*, pp. 42—43.
Russell, *op. cit.*, III. p. 228, IV. p. 616, VI. p. 579.
[70] Sheldon, *op. cit.*, pp. 36—37. Russell, *op. cit.*, VI. p. 93.
[71] Ferguson, *op. cit.*, p. 75.

B. PRESENT-DAY STATUS: FACTORS EXPLAINING ITS POPULARITY

These several sectarian movements have each in their own way fanned the smouldering embers of chiliasm, some more, others less pronounced, not a few advancing fanatic ideas, exorbitant extravagances, which errors the leaders of modern Pre painstakingly and zealously point out aiming thereby to remove the danger of being associated or identified in any way with these bodies. We can understand the design, the motive lying back of this endeavor. The chiliastic tendencies are only reluctantly admitted, Pre-s are not desirous of discussing these sects, they conveniently dismiss them with this characterization, "Satan's lies," "caricatures," or "unscriptural chiliasts." An unprejudiced presentation of the doctrines of the various sectarians, however, has proven conclusively that there are so many points of comparison and likeness that they allowing for individual idiosyncrasies, and to be sure modern Pre-s have oodles of them among themselves, evince unmistakable signs of belonging to the same family. If, however, we are to understand the wide stream of Premillennialism in America today, we shall not look for it in separatist movements, but rather in its interdenominational or better still, undenominational manifestation. Premillennialism has captivated the hearts of many, made deep inroads into the large American Evangelical Christian Churches. Not included in their respective church creeds, but explicitly and unequivocally rejected by them, yet individuals have superimposed and enthusiastically advocated Pre notions, which with their dramatic appeal of an imminent end, and the promise of a glorious millennial felicity in the immediate future, the argument well seasoned with scriptural data, have captured countless numbers. Fading of denominational lines was noticeable in the second quarter of the nineteenth century, when Miller, a Baptist, receiving invitations to deliver his lectures from many churches not belonging to his fold, won converts from several denominations, Methodists, Congregationalists, Christian, etc.[73] Pre-s are very proud of this interdenominational aspect of their favorite doctrine, boastfully asserting the fact in order to add a prop in support of the contention that Pre is a catholic doctrine of the church! Kellogg affirms, "True, as regards doctrinal position premillennialists are found among men of widely different or even antagonistic theological beliefs."[74] Those who signed the call for the first Prophetic Conference held in New York, 1878, represented ten different denominations, viz., Presbyterians, 31; United Presbyterian, 10; Baptist, 22; Episcopalian, 10; Methodists, 6; Adventists, 5; Dutch Reformed, 2; Reformed Episcopalian, 10; Congregationalists, 10; Lutherans, 1:[75] Premillennialists is no longer bounded by separatistic movements, is no denominational division,[76] but is a tendency "affecting all sects and resulting in the formation of new ones."[77] This is entirely in harmony with the tendency in christendom during the last few decades: it strikes the one dominant note, viz., co-operation, a recognition of common interests.[78] It is the one outstanding feature characterizing the twentieth century religious situation in America, a gradual decline of denominational differences and rapid increase of co-operation in religious work.[79] The recent book of Brown, *The Church in America*, testifies to this fact. The one refrain echoing from cover to cover is co-operation, get together, think together, the social task of the church, the church as the basis for a new social order, demanding if it is to be marked with our prided "efficiency" a collective thinking of the church as a whole. He says, "One of the most significant signs of the time is the new interest in organized christianity."[80] "The qualities which inspire science at its best are the qualities by which religion lives—faith, co-operation and service..... co-operation with all seekers after truth in an enterprise in which success is given to no individual alone, but becomes possible only through the union of all, ..."[81] The withering sense of class or church distinctiveness must ever be marked as a token of decay. It demonstrates that religion has lost its vitality and has become a matter of secondary importance. A Baptist cannot be a Methodist nor a Methodist a Presbyterian. But ignorant of the vital issues, desirous of "simply believing," "simply taking God at His Word," which in reality is pure and unadulterated humanism, in last analysis Satan's hypnotism, the masses of religious America have become like leaves which flutter and are moved by every breeze. Could we but heed the admonition given by Paul to Timothy! O Timothy, keep that which is committed to thy trust, avoiding profane and vain babblings, and oppositions of science falsely so called: which some professing have erred concerning the faith.[82] And among these rudderless thousands, modern Pre-s are carrying on a most aggressive campaign; a religious propagandizing movement, undenominational yet duly organized,[83] exerting an influence difficult to overestimate.

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[72] *idem*, pp. 84—85.

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[73] Sears, *op. cit.*, p. 34. Carroll, *op. cit.*, p. 2.

[74] Kellogg, Art. in *Bibliotheca Sacra*, *op. cit.*, p. 253.

[75] Report of New York Prophetic Conference, 1878, quoted by Kellogg, *op. cit.*, pp. 253—254. also Case, *op. cit.*, p. 204.

[76] Merrill, *The Second Coming of Christ*, p. 154. cf. Case, *op. cit.*, p. 202.

[77] McCown, *The Promise of His Coming*, pp. 141—142.

[78] Andrews, *op. cit.*, p. 339.

[79] Walker, *op. cit.*, p. 589.
cf. also Eckman, *When Christ Comes Again*, p. 202.

Premillennialism struck firm root in America about the time of Miller.[84] It is true that Millerism suffered a tremendous shock and loss of popularity due to the failure of Miller's prophetic calendar, yet since the middle of the nineteenth century Pre ideas have been in the ascendant, have gradually gained a wider acceptance. The momentum was greatly increased when in 1878 a number of prominent Evangelical preachers of various denominitions, believing, and we do not desire to doubt their sincerity, the truth of the second appearing of our Lord Jesus Christ, the glorious hope of the church, to be a sorely neglected and inoperative doctrine, lighted upon the idea to call a Prophetic Conference with the purpose of giving corporate, unified testimony to this truth, barring all denominational distinctions. The following call was issued: "Dear Brethren in Christ: When from any cause some vital Doctrine of God's Word has fallen into neglect or suffered contradiction and reproach, it becomes the serious duty of those who hold it, not only and constantly to reaffirm it, but to seek by all means in their power to bring back the Lord's people to its apprehension and acceptance. The precious doctrine of Christ's Second Personal Appearing has, we are constrained to believe, long lain under much neglect and misapprehension."[85] Suffice it to say, that the conference proved a grand success, and similar periodic conferences have been held ever since. Striking indeed is the similarity if not verbally, certainly the tendency, of the resolutions and affirmations of the Fifth Monarchy Men, antedating this by more than two centuries. "Now finding this present truth so much opposed by the national rulers and their clergy, yea and by some godly people and church members accounted orthodox, who cannot endure the day of the Lord's Coming; we therefore are resolved according to the presence and assistance of the Lord with us, to entertain and debate for the benefit of all others, touching the promises: viz., of the laws, subjects, extent, rise, time, place, offices and officers of the Fifth Monarchy or Kingdom whereby the world must be governed according to the word of God, without mixture, as now is, of men's laws or inventions whether in respect of magistry or ministry, church or civil affairs."[86] The resolutions passed at the closing session of the first general "American Bible and Prophetic Conference" held in New York City, November 16—21, 1878, and reaffirmed at the second conference held November 1886, in Chicago, unanimously accepted by all those who participated in the Conference and by the enthusiastic hearers, presents the doctrinal basis or platform of the movement.

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[80] Brown, *op. cit.*, p. 3. [81] *idem*, p. 152.

[82] St. Paul, *First Epistle to Timothy*. VI : 20. [83] Rall, *op. cit.*, pp. 15—16.

[84] Gaebelein, *op. cit.*, p. 9. He informs us that God raised up a number of men about 100 years ago in England who recognized this neglected truth of the Lord's Second Advent and the truths which cluster around it, (which for Gaebelein means the modern Pre system). Sounding the "midnight-cry." "Behold the Bridegroom! Go ye forth to meet Him," a great revival resulted in the study of the prophecy. From England it passed over to America. This would bring us approximately at the date of Miller's movement.

Centennial of the Theological Seminary of the Reformed Church in America, at New Brunswick, New York. 1784—1884, p. 370. A position of the Bunschooten Bequest reading, "....thus to prepare men not only for heaven, but also for the fastapproaching Millennium," on which the editors comment, "It is well known that in the early part of this century [nineteenth] the opinion was extensively held that the millennium was not very remote." See note p. 370. cf. also words of Day in same volume, p. 229.

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[85] "Report of New York Prophetic Conference, 1878", quoted by Briggs, Art. in *Lutheran Quarterly, op. cit.,* p. 207.

[86] *idem,* p. 209.

"1. We affirm our belief in the supreme and absolute authority of the written Word of God on all questions of doctrine and duty.

"2. The prophetic words of the Old Testament Scriptures concerning the first coming of our Lord Jesus Christ were literally fulfilled in His birth, life, death, resurrection, and ascension; and so the prophetic words of both the Old and New Testaments concerning His second coming will be literally fulfilled in His visible bodily return to this earth in like manner as He went up into heaven; and this glorious Epiphany of the great God, our Savior Jesus Christ, is the blessed hope of the believer and of the Church during this entire dispensation.

"3. This second coming of the Lord Jesus is everywhere in the Scriptures represented as imminent, and may occur at any moment; yet the precise day and hour thereof is unknown to man, and only known to God.

"4. The Scriptures nowhere teach that the whole world will be converted to God, and that there will be a reign of universal righteousness and peace before the return of the blessed Lord; but that only at and by His coming in power and glory will the prophecies concerning the progress of evil and the development of Antichrist, the times of the Gentiles, and the ingathering of Israel, the resurrection of the dead in Christ, and the transfiguration of His living saints, receive their fulfilment, and the period of millennial blessedness its inauguration.

"5. The duty of the church during the absence of the Bridegroom is to watch and pray, to work and wait, to go into all the world and preach the Gospel to every creature, and thus hasten the coming of the day of God; and to His last promise, 'Surely I come quickly,' to respond, in joyous hope, 'Even so; come Lord Jesus.' "

In addition a sixth resolution was passed and accepted, viz., "Resolved, That the doctrine of our Lord's pre-millennial, advent, instead of paralyzing evangelistic and missionary effort, is one of the mightiest incentives to earnestness in preaching the Gospel to every creature, until He comes."[87]

It is indeed interesting to note that the resolutions drawn up by a committee and accepted by the 1914 Prophetic Bible Conference held in Chicago, is much less explicit in the uncovered, specific Pre affirmations, in fact only one resolution of the ten, viz., the ninth can be singled out as distinctively being a Pre tenet, while the other nine are general Evangelical doctrines believed and advocated by orthodox christians.[88] Pre as chiliasm of all ages is ever a reaction, sometimes a reaction against a reaction, and this accounts for the different emphasis, the variety of hue. In the last two decades Pre represents the outspoken opposition to Modernism and Liberalism, to which fact we must attribute the Evangelical content of these resolutions. But we should not be misled or deceived, for this one brief declaration, viz., "We believe in the second, visible and imminent Coming of our Lord and Saviour Jesus Christ to establish His world-wide Kingdom on the earth," seemingly taking an unimportant place in the corporate testimony, is not nearly so innocent or unimposing as it appears on the surface, and as the following chapter will prove. Though less circumscribed and explicit than the statement of 1878, this single, sober declaration covers a far greater, and more highly technalized and intricate theological system than that represented by the adherents of 1878. This moreover is evident from the call issued to summon the 1914 Conference, in which we read the following: "It is believed that the signers' invitation are a guarantee that the Conference will not offer an opportunity for modern prophets to ventilate their speculations, to fix dates, or to mark out a detailed program of the future: but that. . . . . the occasion will be used for students of prophecy to give prominence to neglected truths: to employ the true principles of Scripture interpretation: to warn against present-day apostacy: to awaken slumbering christians; to present the most majestic of all motives for world-wide evangelism; to call attention to the doctrine of 'last things' as a bulwark against the skepticism of modern theology: and to bring into closer fellowship all those who 'love His appearing'."[89] The one dominating note, that which determines the direction, point of view, of Pre-s up to the twentieth century was their reaction to the "novel hypothesis," the "novel theory" of Postmillennialism, while in the opening years of this century the object of attack is modernism. Because of the different masks, the changing front, with which this old error dons itself many are deceived. It is not at all surprising that the question is frequently asked, nor is the question superfluous, for these various masks make it puzzling and evasive, what is Premillennialism? As an illustration I relate the following incident. In the 1913 December issue of "The Christian Workers Magazine," a long list of "Eminent Exponents of Pre-Millennialism" was published which was challenged. After due revision, removing some and adding others the amended list was appended to the book comprising the lectures of the Prophetic Bible Conference of 1914.[90] The criterion by which the "Eminent Exponent" and let me add that by far the greater number of the names mentioned are unknown personages, was stated in these words, "By premillennialism is meant the teaching that our Lord and Saviour Jesus Christ will come again to this earth personally and visibly, and that this coming will take place prior to that period of a thousand years of which the Scriptures speak, when peace and righteousness shall prevail upon the earth...... [and cautiously they added] as to the details of the event opinions differ among godly students of the Bible, but in broad outline the foregoing is a sufficient definition for our present purpose."[91] Again they were challenged to give proof, whereupon these ardent Pre-s so bent on retaining this argument, viz., a long list of exponents, made this significant admission, "We now see that the title was inappropriate, and that it should have been limited to the tought that the authorities named believed in the second coming of Christ, personally and visibly, prior to a millennium."[92] In other words, these modern Pre-s, and we may accept that at such a conference the widest stream, "undenominational" is represented, ask us to believe, after they slump and grind down a definition in these few words, that Pre is a belief in the second coming of Christ, personally and visibly, prior to the millennium! I may not doubt the sincerity of the men who framed this definition, nor indict them of intentional deceit, yet I resolutely deny and openly challenge that that is not what premillennialism connotes in the present-day use of that term. Allowing for sake of argument this criterion, by which Pre-s attempt to garner scores of "eminent exponents," it would yet be wholly meaningless, indefinite and misleading. Accepting that Christ's visible and personal coming precedes the millennium, would yet permit of several possible explanations. The impression that such a list, subordinated under this indefinite criterion, makes on the lay-members, and this is what it should make if the argument means anything at all, is that all these men have a conception of the millennium which corresponds to that taught by the present leaders. This, however, is very far from the truth. It can easily be shown that several of these "eminent exponents" entertained ideas of the millennium diametrically opposed to the present view of it. An unprejudiced examination of the admittances of many of these representatives will demonstrate that they were decidedly inimical, antagonistic to the postmillennarian view, to those who dream of a golden period on earth before Christ's coming, and that their conception of the millennium was symbolic of the introduction of the eternal ages. Even the first criterion is not inclusive or exclusive enough, and, therefore, erroneous and misleading. It is perfectly obvious that lay-members, thus foiled and baffled, should become bewildered. Yet, present-day Pre is the old error chiliasm, changing its front but motivated by the same desires and born from the identical fundamental principles. The various masks with which it has

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[87] *Prophetic Studies of the International Prophetic Conference*, Chicago. 1886. "Preface."

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[88] *The Prophetic Bible Conference,* Chicago 1914, also called, *The Coming of the Kingdom of Christ,* pp. 239—240.

1. "We believe that the Bible is the Word and Revelation of God and therefore our only authority.
2. "We believe in the Deity of our Lord Jesus Christ, that He is very God by Whom and for Whom 'all things were created.'
3. "We believe in His Virgin Birth, that He was conceived by the Holy Spirit and is therefore God manifested in the flesh.
4. "We believe in Salvation by Divine Sacrifice, that the Son of God gave 'His life a ransom for many' and bore 'our sins in His own body on the tree'.
5. "We believe in His physical Resurrection from the dead and in His bodily presence at the right hand of God as our Priest and advocate.
6. "We believe in the universality and heinousness of Sin, and in Salvation by Grace, 'not of works, lest any man should boast'; that sonship with God is attained only by regeneration through the Holy Spirit and faith in Jesus Christ.
7. "We believe in the Personality and Deity of the Holy Spirit. Who came down upon earth on the day of Pentecost to indwell believers and to be the Administrator in the Church of the Lord Jesus Christ; Who is also here to 'reprove the world of sin, and of righteousness, and of judgment'.
8. "We believe in the Great Commission which our Lord had given to His Church to evangelize the world, and that this evangelization is the great mission of the Church.
9. "We believe in the second, visible and imminent Coming of our Lord and Saviour Jesus Christ to establish His worldwide Kingdom on the earth.
10. "We believe in a Heaven of eternal bliss for the righteous, and in the conscious and eternal punishment of the wicked."

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[89] *idem,* p. 9.

[90] *idem,* pp. 242—249. (comment: the reinvestigation, revision evidently was not carefully made, the list still including John Calvin, Briggs, Zwingli, and others!)

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[91] *idem,* p. 241. [92] *idem,* p. 241.

manifested itself is due to the particular reaction, the special objective upon which it centered attack. These objectives together form the spectrum, are the colored screens through which the light filters: the light nevertheless, remaining the same. The more Pre-s press their principle of interpretation, and this is the bed-rock foundation of their system, the more technalized and intricate their theology will become. Allowing that principle and advocating it to their converts they have no weapon which enables them to check endless divisions, fanaticisms and absurdities. Hodge has well remarked, that the "torch of the literalist is an 'ignis fatuus' leading those who follow it, they know not whither."[93] The spokesmen of interdenominational Pre of 1878 were far less fanatic, and advocated a soberer, less elaborate and extravagant scheme than those of the present time.[94] We are witnessing today a revival of militant, aggressive premillennialism. It is being taught and championed by several Bible Schools[95] who graduate after a brief course of biblical study, hundreds of lay-evangelists, trained to quote proof texts, and to apply their particular rule of interpretation, equipped with charts, diagrams of the dispensations, of God's method in dealing with men of the different epochs, key-words or phrases to different bible books and attaching great significance to Scofield's *Reference Bible,* which may be regarded as representative of Pre teaching. Rich endowments and individual gifts of wealthy enthusiasts for the Pre cause enables them to publish and republish Pre books, the Bible Institute Colportage Association, past masters in cheap book binding, printing them at cost and Colportage agents who play a double act, book-agent and personal evangelist, selling or distributing these works by thousands.

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[93] Hodge, *Systematic Theology,* Vol. III, p. 866.

[94] cf. Kellogg, Art. in *Bibliotheca Sacra,* vol. 45. *op. cit.,* The essentials and fundamentals of premillennial eschatology summed up by him contain nothing of the "plan of the ages," dividing the Bible into several dispensations, and corresponding covenants, nothing of the three classes of people, the distinction of coming for and coming with, Rapture and Revelation, duration of time between the resurrection of the righteous and that of the wicked, claims it is not essential to the Pre theory to maintain one continual local presence of the Lord and His saints in the resurrection life at any particular place on earth during the millennial period, even allows great diversity of opinion as to the state of the Jews, the restoration in Palestine,....! Again cf. Hodge, *op. cit.,* note p. 861. Hodge gives in brief Duffield's views, whom Pre-s proudly claim as an eminent exponent.

See also Seiss, *The last Times,* quoted above, p.

Hodge, A. A. *Outlines of Theology,* pp. 569 f.

Erdman, E. R. *In the Fundamentals,* vol. XI, pp. 87—99.

[95] Patterson, *op. cit.,* p. 251. Brown, *The Church in America,* p. 145.

Beets, *The Christian Reformed Church,* p. 116. Harrison, *op. cit.,* p. 79.

A number of Bible Schools propagating Pre Teaching, The caption to this list is indicative of the trend of teaching: viz., un or inter-denominational. It was given in the S. S. Times, "Bible Schools That are True to the Faith." "For the convenience of Sunday School Times readers a list of interdenominational Bible Schools [not theological seminaries] standing for the whole Word of God is given below."

American Bible Training School,—Brooklyn, New York.
Bethel Institute,—St. Paul, Minn.
Beulah Beach Bible Institute,—Vermillion, Ohio.
Bible Institute of Pennsylvania,—Philadelphia.
Bible Students League,—Claremont, Cal.
Bible Training School of Fort Wayne,—Fort Wayne, Ind.
Boston Bible Training School,—Roxbury, Mass.
Boydton Institute,—Boydton, Va.
Brookes Bible Institute of St. Louis,—St. Louis, Mo.
Canadian Bible Institute,—Toronto, Can.

That Jesus is coming again to the earth personally and visibly is a

Chicago Evangelistic Institute,—Chicago. Ill.
Cincinnati Bible Seminary,—Cincinnati, Ohio.
Columbia Bible School,—Columbia, S. C.
Cleveland Bible Institute,—Cleveland, Ohio.
Denver Bible Institute,—Denver, Colo.
Detroit Bible Institute,—Detroit, Mich.
Dudley Bible Institute,—Dudley, Mass.
Faith Home and School,—Mitchell, S. D.
Hastings Bible Training School,—Hastings, Neb.
Hephzibah House Bible School,—New York City, N. Y.
Hesston Academy and Bible School,—Hesston, Kans.
Houston Bible Institute,—Houston, Texas.
Indianapolis Bible Institute,—Indianapolis, Ind.
Missionary Training Institute,—Nyack, N. Y.
Moody Bible Institute,—Chicago, Ill.
National Bible Institute,—New York City.
New England Bible Training School,—Torrington, Conn.
North Pacific Evangelistic Institute,—Portland, Ore.
Northwestern Bible and Missionary Training School,— Minneapolis, Minn.
Omaha Bible Institute,—Omaha, Neb.
Pasadena Bible Training School,—Pasadena, Cal.
Paterson Bible School,—Paterson, N. J.
Peninsular Bible Institute,—Greensboro, Md.
Philadelphia School of the Bible,—Philadelphia, Pa.
Practical Bible Training School,—Binghampton. N. Y.
Prairie Bible Institute,—Three Hills, Alberta, Can.
San Antonio Bible Institute,—San Antonio, Texas.
Seminary and Collegiate Bible Institute of Washington.—Wash. D. C.
Siloam School of the Bible,—Siloam Springs, Ark.
Simpson Bible Institute,—Seattle, Wash.
St. Paul Bible Training School,—St. Paul, Minn.
Toccoa Falls Institute,—Toccoa, Ga.
Toronto Bible College,—Toronto, Ont. Can.
Training School for Christian Workers,—Huntington Park, Cal.
Union Bible Seminary,—Westfield, Ind.
Vancouver Bible Training School,—Vancouver B. C. Can.
Whiteside Memorial Bible School,—Pittsburgh, Pa.
Winnipeg Bible Training School,—Winnipeg, Manitoba, Can.
Young Women's Bible Training Movement,—Albany, N. Y.

fact recognized and confessed by all Evangelical christians,[96] the fervent expectation and ardent longing of the christian church throughout the centuries. Nor is it a fact to which but a passing concern is given in the words of our Master Himself and the Apostles. As Holden remarks, "Around the three great words, whose depth none can fathom, Atonement, Advocacy, Advent, all history and prophecy concerning the Son of Man circle."[97] It is woven into the fabric, the texture of the New Testament, is the pole-star guiding the church, her constant inspiration, transfiguring experiences of time in the light of eternity, and is a truth repeatedly and explicitly affirmed. The parousia of Christ is the goal toward which all creation moves, the glorious hope of the suffering and militant church, conditioning her moral and ethical life, illuminating with its foregleams her dark hours. Moreover it is expressly a biblical, a revealed, supernatural doctrine. No fact seems less probable to the unaided human mind, nor is any doctrine more odious, or excite greater maglignance to natural man. It tears to shreds, completely routs and shatters all Utopias thought-out and made by man, casts deep impenetrable shadows over his brightest hopes and is a fact which stands like the Rock of Ages against which all men's systems, viz., humanism, rationalism, evolutionism, naturalism, etc., will crumble and dash to pieces. It is a recognition of man's incompetence to usher in that which ought to be, of his inability to direct and accomplish by his efforts the ultimate purpose of all existence, of his defeat to conquer the greatest of all enemies, Sin and Satan. Triumphant over all human schemes stands the unshakeable revealed fact of Christ's parousia, a personal, visible coming, in like manner as He ascended from this earth, which will be the "promised goal of life and history, the consummation of all things, the transfiguration and coronation of creation. . . . . ."[98] We often receive the impression from Pre literature that they are about the only people who believe this truth and that if one confesses the truth of the Lord's second coming to this earth, he must necessarily embrace the Pre scheme of events prior and subsequent to it. This, however, is not true, for christians of every denomination herald it in their hymnology and confess it with every recital of the Apostolic Confession of faith without being labelled a Pre. The differences lie, not as to the fact, for one cannot be a believer in the sacred scriptures and deny it, but in the manner, time, circumstances,[99] events attendant to it, efficacy of the gospel, task of the church and her ministry in this dispensation and place of Israel prior to His coming and that following His glorious return. The complaint often uttered by Pre-s is that this New Testament truth, the fundamental doctrine of christian faith,[100] an integral part of christian teaching, of the living creed of the church, embodied in her hymns, forming the climax of her creed, daily voiced in the fervent petition of the church, "Even so; Come, Lord Jesus," is not receiving due emphasis in our pulpits; that it is a neglected doctrine,[101] having become an inoperative factor, ceasing to inspire the church with brightest hopes; that the church is not living today as a people waiting and watching for the coming Advent of Jesus Christ, the focal point of the faith and hope of the disciples and of the early christians. In the words of Scofield, "and it is not too much to say that the gospels invest that second coming with an importance in the counsels of God concerning the future of the church, Israel and the world, which is inadequately reflected in the testimony of the church today."[102]

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[96] Patterson, *op. cit.*, p. 221.
Bickersteth, *A Practical Guide to the Prophecies*, p. 59, 74.
Stegenga, *De Wederkomst van Christus*, p. 18.
Kellogg, *Are Premillennialists Right?* p. 22.
Erdman, in *The Fundamentals*, vol. XI, *op. cit.*, p. 89.
Eckman, *op. cit.*, pp. 26 f. Orr, *Side Lights on Christian Doctrine*, p. 166.
Torrey, *The Return of the Lord Jesus*, p. 23, 25, 27.
Erdman, *The Return of Christ*, *p. xi.* David, *op. cit.*, pp. 11—17.
Brookes, *op. cit.*, p. 13.

[97] Holden, J. S. in Erdman's book, *The Return of Christ*, p. x.

[98] Thomas, *The Coming Presence*, p. 46.

Indeed, we should ever jealously guard and boldly proclaim this sacred truth, but in doing so we should ever keep proper poise, balance and propriety. Admitting the prominence given to this truth in the Scriptures, does not yet require that we make it the foundation on which to rear our theological system. As it bears vital

[99] Haldeman, *The Coming of Christ,* p. 1.
Ottman, *Unfolding of the Ages,* p. 417.
Hodge, in *The Princeton Review,* 1919, p. 330.

[100] Atzberger, *op. cit.,* p. 303. Berg, *op. cit.,* pp. 84 f.
Erdman, in *The Fundamentals,* vol. XI, *op. cit.,* p. 87.
Lehman, *The World to Come,* p. 189.
Morgan, *God's Methods with Man,* p. 49.
Erdman, *The Coming of Christ,* pp. 17—18.

[101] Morgan, *op. cit.,* p. 51.
W. H. Griffith Thomas, in *"Christ and Glory,"* addresses delivered at the N. Y. Prophetic Conference, 1918. p. 187.
Holden, *op. cit.,* p. xiii.

[102] Scofield *Reference Bible,* p. 991.

relation to every part of the christian gospel, culminates Christ's redemptive work, the public and ultimate verification of Christ's sublime claim, so also must this truth consummate, weave into one strand, organize and arrange the discordant notes, complete and crown the unfinished edifice, of each separate branch of theology: it is capstone, not foundation. Over against rationalism, naturalism, humanism or modernism of any brand, those who have applied a mechanistic rule of interpretation to prophecy, viewing the sacred oracles through the spectacles of skepticism and higher criticism, who secretly or openly and avowedly deny the second visible personal coming of Christ and who advocate the gospel of a "vanishing Christ," this truth must be asserted, preached and fearlessly proclaimed. Christ as *mediator reconciliationis* because of sin, is also *mediator unionis* between God and His creature: He is not only *causa examplaris* but also *causa finalis* of creation. His second personal coming is demanded, included, is the complement of His first coming; there is *idealiter* and *realiter* relation between the two.[103] The only satisfactory explanation of suffering, of human existence and interpretation of life itself demands it. This doctrine is not an "Apostolic addendum to the teachings of Christ, but. . . . . lies at the very core of the Christian Revelation. Instead of being a doctrine opposed by science and philosophy, it is upheld by the deeper implications of the world order; physical, mental, moral and social. Only in such a full manifestation of God, as the Parousia of Jesus Christ will bring to pass, can the human heart find ultimate rest, peace and joy."[104] Therefore we should expect such a Divine Manifestation and Consummation as the "logical corollary of human life as well as the central prophecy of its supreme Revelation."[105] It is intertwined with the whole system of revealed truth, that in wich theology finds its highest synthesis and is, therefore, inferior in importance to no doctrine of supernatural religion; without it the whole framework would collapse. For in it God's ultimate purpose is realized, the eschatological prophecies and promises fulfilled, the kingdom universally established and entire creation and history shall have reached its goal.[106] The danger however at present, due to the wide dissemination of Pre ideals is not of minimizing this precious truth, but of over-evaluating, over-emphasizing it, making the theology of Pre-s an unbalanced system of doctrine. Popular Pre literature abounds with confessions to this effect, that once their eyes were opened to this glorious truth, once this discovery was made, the bible opens up as a new book for them, giving them a real love and relish for the word of God; has revolutionized their thinking, giving a new conception of Christ, the mission of the church, God's purpose in this dispensation; is a key that unlocks all mysteries, that they know themselves to have become different christians after the doctrine of the second coming began to take hold of their consciousness; awakened love and enthusiasm for the study of every part, especially prophecy, of God's word, quickened zeal in christian service, and freed the mind of an over-anxious desire for worldly success, achievement, and honors of men.[107] Any truth pressed and stretched to undue proportions becomes dangerously near to an untruth. Pre-s have made a hobby of the second coming, finding it with remarkable ingenuity everywhere from Genesis to Revelation, in every prophecy, poem, didactic statement, historical information and even in the statistics of the Bible. According to a foremost exponent, "It is recorded in type, in figure, in symbol, in analogue, in parable, in hyperbole and metaphor, in exalted song, in noblest poetry and rarest rhetoric. It is set before us in dramatic and dynamic statement, in high prophetic forecast, in single narrative, close linked logic, expanded doctrine, divine exhortation and far-reaching appeal."[108] Indeed "in every form of human language the Second Coming is proclaimed, is stamped upon almost every page of the Bible, is inwrought with every fibre of truth it finally represents; ...... Those who persist in saying it is incidental, secondary and sporadic might well be said to be of that class of theological disputants who never study their Bible, for .... cut out every reference to the Second Coming, its cognate truths and all the events to which it gives emphasis, you would have but a fragment of the Bible, ... a broken reed, a garment of beauty torn and shredded, or as a harp whose main chord had been snapped asunder."[109] "It is mentioned in connection with every fundamental doctrine; ..... bound up with every sublime promise; ...... with every practical exhortation...... [It is] the central chord of all vital christian life; and it is vibrated and touched again and again by exhortation and illustration as the exalted incentive and unfailing impulse."[110] Eckman's characterization is not overdrawn, viz., that in the hands of modern Pre-s the Bible becomes a puzzle picture, with the constituent parts strewn together, awaiting the cunning artificer, the skillful solver, to fit the disjoined parts into the pattern of the Second Coming. In order that all the parts may be pieced into the pattern, a highly fantastic scheme is constructed which has "no support in the words of Christ and no justification in the reason of the case."[111]

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[103] Bavinck, *Dogmatiek*, vol. IV, p. 763.

[104] Thomas, *op. cit.*, pp. 255—256.

[105] Thomas, p. 256.

[106] Atzberger, *op. cit.*, p. 300. He says, p. 301, "Die Wahrheit dass Christus wiederkomt, ist für die ganze Existenz des Christenthums....so wichtig, wie die Wahrheit dass Christus schon gekommen ist."

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[107] Gray, *Prophecy and the Lord's Return.*, p. 37. Torrey, *op. cit.,* p. 8, 21
Blackstone, *op. cit.,* "Preface," p. 116.
cf. also several testimonials to this work, pp. 246—248.
Wimberly, *op. cit.,* pp. 10—11. "Like a sunburst, some ten years ago this great truth came to us, and since then our sky-line is moved out and beyond the horizon fades away into the eternities.... Ten years of careful study [on this Second Coming] ....has given to this writer a new Bible, a new Gospel, and a truly New Hope."

[108] Haldeman, *Why I Preach the Second Coming,* p. 11. cf. pp. 7—8.

Repeatedly Pre-s stress the practicalness[112] of this doctrine, and in truth, its semi-pragmatic and utilitarian character is in no small measure accountable for its success. It has dynamic, tension,[113] practical utility, satisfies an immediate need and curiosity, with superficially abundant scriptural data to support it. It justly claims the one grand virtue, viz., that it works, and therefore complies to the present mentality and frame of mind.[114] Interesting investigations were made possible during the years 1914-1918 of the young men who entered into the service of their country, and among others was also one ascertaining the religiosity, the religious mentality of the rank and file of American young men. It proved them to be religious, in so far as they believed in God, a life after death, and maintained, though not vitally, nevertheless, some connection with a nominal Christian Church. This, however, was the extent of their religion, that little they possessed was vague and undeveloped. Brown tells us "Christ was a vague, ideal figure, not the personal Saviour of traditional religion. The sense of personal sin was conspicuous by its absence. God was Companion and Protector, not Judge or Saviour."[115] Religion is no longer a matter of life, but an addendum added to it. The Bible is studied as a human book, a bundle of writings recording the trials, vicissitudes, temptations as well as victories of a nation differing in no wise from any other nation. Brown further informs us that there was noticeable, a lack of evidence of any serious intellectual difficulty in connection with religious belief. This deplorable condition is due to the fact that the watchers on Zion's towers have failed in properly instructing the youth, and to a general aversion to all dogma. Men have attempted to live by the self-made gospel, live an honest, respectable life and all will be well. We have severely rebuked and admonished to charitableness the narrow minded believer who took issue against those rejecting what he considered vital to his religion.[116] Undogmatic, lack of interest, worse still, ignorant, of the great doctrines of the Christian religion, a status of being "simply" religious is virtually no advance to the heathen, who too is religious. In this setting Pre proves itself a workable, practicable religion. Of the "simply religious" it demands, not a knowledge of a whole system of doctrine, of acquaintance of denominational differences, but "simply taking God at His Word," viz., simply as Pre-s "rightly divide the word of truth." Men are not interested in hair-splitting questions of doctrine, textual criticism, or the like. They brush aside such deliberations, asserting that we have discovered the limitations of criticism.[117] Men desire it to be shown that Christianity is a practicable religion. This doctrine crowning "every true summary of Christian belief,"[118] is the motive for salvation, for service and for sanctification;[119] is the biblical argument for a life of "watchfulness, fidelity, wisdom, activity, simplicity, self-restraint, prayer and abiding in Christ,"[120] continually directing the attention of sinners to the Saviour; is pre-eminently a teaching assuring victory over the world, is intimately related to other sacred truths, the connection itself being an argument for their acceptance; is the doctrine par excellence producing no disquietude, but patience, comfort, and solace in seasons of affliction and sorrow;[121] such

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[109] *idem,* pp. 48—49. [110] Haldeman, *The Coming of Christ,* p. 10.

[111] Eckman, *op. cit.,* pp. 31—32.

[112] Blackstone, *op. cit.,* p. 116. Morgan, *op. cit.,* p. 147. Russell, *Parousia,* Preface, p. vii. Gray, *op. cit.,* pp. 33—34.

[113] McCown, *op. cit.,* p. 217. McCown says, "We need the driving Power of Premillennialism....it has contributed tremendously to christian energy and activity along chosen lines."

[114] Kuiper, *While the Bridegroom Tarries,* pp. 102—103. "One of the most outstanding features of present-day christianity is its extreme practicalism..... Theory and practice, doctrine and life, theology and christian work are arrayed over against each other. Theory doctrine and theology are scorned. Practice, life and christian work are eulogized."

[115] Brown, *The Church in America*. p. 19. cf. pp. 17—25.

[116] Pember, *Earth's Earliest Ages*. pp. 232—233.

[117] Brown, *idem*, pp. 143 f., 156. [118] Erdman, *The Return of Christ*, p. 24.

[119] Gray, *op. cit.*, p. 34.

[120] Torrey, *op. cit.*, p. 17. cf. pp. 13—15.

[121] Brookes, *op. cit.*, p. 353, 359, 367, 369, 374. He has devoted a whole chapter to this theme, "Power of the Doctrine," pp. 346—388.

are the allegations one frequently meets in Pre literature in order to prove the practical utility or workability of this truth.

The greatest factor, which at the same time is a characteristic of all chiliasm, accountable for the wide acceptance of Pre ideals is its reactionary attitude. Its program is destructive, not constructive, and as is customary to a reaction, it is negative not positive, and it immediately finds fertile soil for its seed to germinate. Moreover, it does not demand the noblest and highest in man, but moves on a lower plane, since it is easier to find and diagnose the flaws of the existing systems and conditions than it is to advance ideas which will aid in alleviating and eliminating individual and social evils. I do not mean to deny the right of much in the Pre reaction; it voices and brings to expression some biblical truths all christians who are worthy of the name, share. But as a reaction it represents an extreme, an excresence, an outgrowth, and as such it is as baneful an error as that, over against which it reacts.

Pre is a resolute opposition to the Post-millennial theory,[122] a doctrine of blind, false, reckless optimism, whose representatives have in the face of bitter defeat cried peace, and have believed in a gradual progress. The church is according to this theory marching gradually on to the conquest of the world.[123] It requires no sagacity to see that such a teaching is wholly congenial to natural man; man who is taught that in him is a spark of the Divine, which merely needs to be cultivated and brought to expression. We are "to have faith in man," "to watch with admiration the strides of an advancing civilization."[124] Slowly but surely man is conquering old sins, putting away childish things, is steadily advancing to nobler archievements, unfurling the banner of human progress. Trained minds, men holding a commanding place in the intellectual world, have delved deep into the secrets of the Universe, attempting to understand its laws and forces, seeking final causes and ultimate reality, but have cancelled the Creator, the Divine Power and Mind, denied

[122] Andrews, *op. cit.*, pp. vi—viii. Torrey, *op. cit.*, p. 150.
Bavinck, *op. cit.*, vol. IV, pp. 714—716. Kuyper, *De Engelen Gods*, p. 248.
Berkhoff, *op. cit.*, pp. 18—23. Berkhoff is correct when he asserts the following, that on this evolutionistic, subjectivistic basis (which coincides with the Postmillennial conception of the future). "De Christen heeft dan voor zijn toekomstverwachting denzelfden grond als de socialist voor zijn heilsstaat, de buddhist voor zijn nirwana, de pantheïst voor zijn zelfverlossing, de moralist voor zijn zedelijke volmaaktheid, de romanist voor zijn kerk-triumf, nl. den zandgrond van een grenzeloos subjectivisme", p. 23.

[123] Gaebelein, *Harmony of the Prophetic Word*, p. 5f.

[124] Brookes, *op. cit.*, p. 130.

Divine teleology, and have but one object of worship, man, "confident in the boundless development of science, and boastful of the glorious future of humanity," they proclaim "We have explored the Universe, and find neither God, nor angel, nor devil."[125] A new attitude is entertained towards the physical, external world.[126] The regularity of its laws, its undiscovered powers, its untapped resources has opened a vista of infinite possibilities, rendering improbable, inconceivable, the divine fiat of a sudden catastrophic destruction. Applied to religion this mentality, new optimism,[127] has created an ethical gospel, tracing its origin in the religion of Israel, coming to explicit expression in the teachings of Christ, summarized in these two points: His consciousness of the Fatherhood of God and the brotherhood of men. Necessarily this new optimism must reject the fundamental doctrines upon which christianity rests; such as the miraculous conception, bodily resurrection, Incarnation, Deity of Christ, finality of the Christian religion. Its humanistic, evolutionistic point of view cannot accept a divinely inspired Bible. Its emphasis is social progress, not reconciliation of the individual sinner with God by faith through Jesus Christ; the widest horizon of its vision is the existing order of things. By human instrumentality, by the potentialities inherent in man, the golden age of which poets, philosophers and romancers have dreamed will finally be realized on this earth. The spirit of the social gospel must find welcome in the hearts of men, and where it has been received the Kingdom of God has already come. At some far-off age its principles will completely penetrate the whole world, and "then there will result a social future which language itself is hardly rich enough to describe."[128] A more recent exponent of this view has expressed it in these words. "History and science show that betterment is always the result of achievement, man learns to surmise that evils still unconquered are to be eliminated by strenuous effort and gradual reform rather than by catastrophic intervention of Deity. Modern scientific thinking is fundamentally optimistic in its outlook upon the world's future. . . . . . Instead of assuming an attitude of passive submission awaiting a day when all evil is to be destroyed by a cosmic catastrophe, it takes active measures to accomplish present relief. . . . . . In short, the ills of life are to be cured by a gradual process of remedial treatment rather than by sudden annihilation."[129] Staking their hope on political reform, peace conferences, humanitarian movements, popular education, remedial legislation, they fancy that the world is growing better by the hour. Applied to the parousia of Christ we arrive at this extreme, "Christ's coming will be at the climax of Christian development and not at the collapse of the Christian church . . . . . it is the goal of human history and not the gulf into which all human development is buried . . . . . when civilization has attained its fullest fruition, he will return to claim his own......... Growth will be gradual; progress continuous on earth."[130] In opposition to this view, which fits the Post theory, as well as Modern, liberal theology, the Pre-s take a positive stand, declaring it (Post) to be the "dry-rot in theological exposition "....." an optimism of human invention,"[131] and condemning it as "rationalistic human conceit, and a pernicious falsehood."[132] In contrast to the social, humanistic, optimistic view of Postmillennialism,[133] a belief in the world gradually growing better, Pre-s represent the antithesis, an apocalyptic, pessimistic theory. We can appreciate the outspoken opposition of Pre-s to this vaunted humanistic pride, this empty evolutionistic optimism. Such an optimistic expectation of the future has no scientific basis much less biblical support.[134] Divine revelation plainly makes known that good and evil remain intermingled in this dispensation, while commanding men to evangelize and make disciples of all nations, illustrating by parable the expansive power of the gospel, it makes equally plain that the feeble instrumentality of man is incapable of effecting the final triumph of the good; though not to dishearten or discourage human efforts, it proclaims in unenigmatic and direct language that immediately prior to the dawn of eternity, this age will be marked by deepest shadows. Christianity is incompatible with the conception of endless progress. "It is not through evolution from beneath, but through descent and theophany and interposition from above, that the face of the earth is to be renewed."[135] Only through Divine intervention, the glorious personal appearing of Jesus Christ as righteous Judge will the ages be consummated, sin and satan banished from the scene and God's eternal purposes realized. While appreciating the four-square opposition of Pre-s to this new optimism, twentieth century humanism, yet we would not prefer to be classed among those who are ever dolefully thinking and pondering on the evils of our age, the gradual deterioration of society, continually looking backward, harping the strings of assumed purity of the primitive church. We are not blind to detect organic historical process in God's revelation to man, an ever developing, clearer vision of His eternal truths and principles. In short, in our opposition to the Postmillennial theory, an evolutionistic, naturalistic, humanistic, falsely optimistic ideal, we are not ready to allow the pendulum to swing to the other extreme, Premillennialism; a pessimistic, Judaistic, apocalyptic ideal. Both Post and Pre are excesses; both are subjectivistic; both are man-made programs; and, therefore, both are to be avoided.

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[125] Andrews, *op. cit.,* p. 199.

[126] Thomas, *op. cit.,* p. 16.

[127] Marsh, *The New Optimism versus the optimism of the gospel.* Art. in the Princeton Review, 1911, pp. 95—117.

Brown, *op. cit.,* pp. 4—6., cf. pp. 25—26.

Walker, *op. cit.,* p. 587. They emphasize the social aspect of the modern view. "The Christian outlook, without ceasing to be other-worldly has become this-worldly also."

[128] Peabody, *Jesus and the Social Question.* p. 100. cf. pp. 91f.

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[129] Case, *op. cit.*, pp. 238—239. Snowden, *op. cit.*, as well as. Campbell, *The Second Coming of Christ:* A Message for the Times, pleads for the same Postmillennial view.

[130] Eckman, *op. cit.*, pp. 115—117. cf. p. 203.

[131] Haldeman, *Ten Sermons on the Second Coming*, pp. 218f.

[132] Seiss, *Millennialism and the Second Advent*, p. 11.

[133] Thomas, *op. cit.*, pp. 17f.

[133] Thomas, *op. cit.*, pp. 17f. [134] Bavinck, *op. cit.*, p. 715. Erdman, *op. cit.*, p. 40. Westhuizen, M. J. van der, *De Anti-christ in het N. T.*, pp. 138—139.

Pre ideals were greatly accelerated by the last world catastrophe.[136] We need but witness the large number of popular books written, and series of sermons preached during and subsequent to years 1914-1918 on such themes as, "The Signs of the Times," "The Second Coming in the light of present conditions," "The place of the war in the prophetic calendar," etc.. Appealing to the general despondency, the disillusionment caused by such gigantic disasters, Pre becomes particularly in vogue; it wondrously thrives

[135] Vos, *Eschatology of the Psalter,* in the Princeton Review, 1920, p. 38. He says that the reconstructive effort of the present time, "often cherishes a most doctrinaire and tenacious belief in the inherent and endless perfectibility of human nature, a humanistic optimism which manages to thrive, no one knows how in the face of the most discouraging circumstances."

[136] Scofield, *What do the Prophets Say?* "That the human race is in a supreme crisis is oblivious to the dullest conscience." Foreword. cf. p. 10.

Berkhoff, *De Wederkomst van Christus,* p. 174. "Daar is in 1914 een nieuwe periode in de wereldhistorie ingeleid, naar onze heilige overtuiging, de laatste."

Gray, *A Text-Book on Prophecy,* p. 5.

Joseph, *The Coming Day.*

Brown, *op. cit.,* p. 145.

McCown, *op. cit.,* p. 167.

Slot. de Bruïne, *op. cit.,* p. 55.

given these conditions. Signal calamities of world-wide dimensions serve as a tangible proof that these are the heralds of the end. McCown informs us that, "A vigorous Adventist propaganda began as the embers were cooling after the San Francisco earthquake." With remarkable ingenuity these students of prophecy have found this war foretold by the Old Testament prophets as well as by the New Testament seers, being authenticated by "hundreds of literal fulfilments." They confidently affirm that the minutest particulars have been revealed in prophecy. Above all else, the war registered a breakdown, called to a halt the optimistic ideal of a continuous "Fortschritt." Postmillennial ideals were challenged; unbelievers even challenged the ideals of Christianity; to their minds this recrudescence to savagery meant the bankruptcy of Christianity. Although many tendencies coming to expression in such abnormal periods of history are but a passing phenomenon, it is certain that Pre is still reaping a rich harvest because of it. It has stimulated the study of prophecy, their peculiar method of interpretation enabling the student of the King James version of the Bible, spiced with some imagination of his own, to find manifold tangible fulfilments.

Again, Pre is a stubborn reaction to modern liberal theology[137] as it has developed in the last half century, although it must be said that the criticism offered by Pre-s has not always been commendable. But the opposition itself and the Pre Biblicism, their appeal to the Scriptures, is a factor to be considered in the explanation of its present popularity. Modernism, Liberalism, as a system of doctrine, in fine, we can scarcely speak of their system, since that is conspicuous by its absence, is doomed to failure. Man cannot long be satisfied with its gospel, built upon the shifting sands of humanism, subjectivism and on the fickle "emotions of sinful man." Its creed is brief, having but one article, viz., "I believe in man." It has unlimited confidence in human resources. The Bible has become instead of a supernatural, a superannuated book, a book of myths, legends, human opinions, a compilation of several authors preserving the history of a race, recording religious sentiments of man at a lower stage of development. Modernism has destroyed the last vestiges of Biblical authority, has attempted to break down every barrier between the church and the world, so that the two could live in perfect harmony and peace. Its regnant idea is the Fatherhood of God and the Brotherhood of man. Theodore Parker has said many years ago. "It [the Old Testament] has no authority, and if an appeal is made to some command in it, we answer that nobody knows when it was given, by whom, or to whom. The physics of the Bible are shown to be a false science, its metaphysics false philosophy, its history often mistaken."[138] Liberal theology is a reversal to paganism: ultimately, pressed to its consequences, is atheism, whose fundamentals are, materialism, sensationalism, evolution, hedonism and recognition of the existence of evil.[139] Liberalism is unchristian; it lacks the two essential requisites for the christian evangel, viz., admittance of personal sin and guilt, and a living God who is at once a loving Father and a righteous Judge. It denies the basic truths of Christianity: viz., an infallible Bible, inherited depravity which they regard a hoax, the supernatural conception and virgin birth, substitutional death and vicarious suffering, the atonement being but a moral example, bodily resurrection of Christ, and denies His divinity, He being but a *primus inter pares*. Employing christian, evangelical terminology, deceiving the masses, its life has been prolonged and its antichristian character for a season concealed. But any man-made system must pulverize when it comes into contact with that Word, which abideth forever, against which the gates of hell shall not prosper.

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[137] Kellogg, *op. cit.*, pp. 12—13.
Gaebelein, *The Return of the Lord,* pp. 13—14.
Haldeman, *Why I Preach the Second Coming,* p. 71f.
Haldeman, *Signs of the Times,* p. 275f.
Machen, *Princeton Review,* 1925, pp. 66—81. a trenchant criticism of Fosdick's book, "The Modern Use of the Bible."
Machen, *Princeton Review,* 1922. Art. Liberalism or Christianity.
Pember, *op. cit.,* p. 232.
Wimberly, *op. cit.,* p. 80.

No less severe has been the battle waged by Pre-s against the doctrine of evolution and its pantheistic philosophy,[140] a battle in which all lovers of supernatural revelation voluntarily enlist as a soldier of the cross. They have correctly pointed out that much of our popular literature is imbued with this pantheistic spirit; that it forms the basis of modern university training. It is a spirit leavening the public mind, assuming, if not openly hostile, certainly in tendency, an attitude that is skeptical, or indifferent to all religion. It has made a searching investigation of the forces of nature, has found them all-sufficient for explaining creation and has declared man to be the acme of these forces. The unbreakable link of causal relation unlocks the mysteries of the past, explains the present and enables him to project a glorious utopia, viz., the perfection of humanity in the future. His infallible book is nature; the infallible interpreter, man. Yet his program is hopeless, a mere dream, a wish.[141] He believes with Shiller that "Weltgeschichte" is the "Weltgericht." The awful realities of a literal, local place of eternal punishment, hell, and of future judgment are explained psychologically; they are but imaginary creations of the soul. Dulling his conscience, choking the still small voice, quenching the inner light which sends its broken rays into eternal depths, encouraging those hopes of a future existence which may seem incredible, scientifically incapable of proof, he is prepared to write on the gates of death the pitiless, harsh, inhuman words of the poet, "leave all behind, you who enter."[142] Yet such teaching promotes its own reaction. Human nature is so fashioned by the Creator, that necessarily there issues forth longings and faint conceptions of a blessed, perfected future existence. Sooner or later man will be compelled to acknowledge that there are realities which defy rational proof, surpass the comprehension of human mind; that there are yearnings of the heart that cannot be stifled, an "imperious hunger that nothing earthly can satisfy," that even on his boasted scientific basis he is forced to accept huge assumptions, for which not a shred of rational evidence can be produced. There is at the present time noticeable a reaction to this evolutionistic, materialistic, pantheistic type of thinking. It explains in part the rapid growth of new religious sects, and Pre is profiting by the reaction.

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[138] quoted by Andrews, *op. cit.*, pp. 176—177.

[139] Ferguson, *op. cit.*, p. 431.

[140] Andrews, *op. cit.*, Part. III. Tendencies in our day preparing the way of the Anti-christ, pp. 117—236.
cf. also p. xviii., p. 338.
Walker, *op. cit.*, p. 587. Haldeman, *op. cit.*, pp. 34f., 77f.

Besides this opposition, Pre-s mark an unmerciful attack on the Rationalism begun by the German theologians, commonly termed, Higher Criticism.[143] They severely criticise theological institutions of learning, seminaries being "clearing houses of infidelity and the curriculae made up of Jericho theology."[144] Theological professors at the different universities of our land have either graduated from or have become charmed by the "poison gas factory of the Berlin university, and under the camouflage department of 'sacred literature' are sending out the mentally and spiritually asphyxiating poison of German rationalism."[145] Together, students and professors, form the "hind quarter of the 'beast'."[146] Whereas formerly the anti-christ spirit was generally regarded to have been embodied in the Roman Catholic ecclesiastical system, centered in the Pope, it now has removed its habitation, its unmistakable foot-prints being found in this destructive higher criticism. Pre-s are not sparing in the epiteths hurled at this enemy: it is branded as infidelic, atheistic, naturalistic, materialistic, agnostic; it represents university bred, systematized violence, lust, and outrage. Putting the acid test of the human ratio to the Bible it is found by these higher critics to be wanting. Pre has become popular, has won the hearts of many, just for reason of a wholesale denunciation against their opponents.[147] We, along with modernists, liberals, pantheists, etc., are designated as the worshippers at the shrine of progress, struggling to realize the natural desire couched in this formula: "Be as Gods." We represent civilization,"marvelous, stupendous, gigantic, remorseless, terrifying, unmanageable, beneficient!" "Inflated with self conceit" we juggle with euphonic and high-sounding names: "Brotherhood, Federation, Coöperation, International, Fraternity, Interstate, Interdenominational, Union, Fellowship, Brotherhood of Man, Fatherhood of God."[148] Those not accepting their particular vagaries are branded as heretics and rationalists: not following the road blazed by them to the extreme end, and to be sure their hermeneutic principle makes it an extreme, we are charged with tolerance to Higher criticism. No genuine scholar would dare to

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[141] The words of Huxley, bear repetition, quoted by Stroh, *God's World Program,* p. 153. "The theory of evolution encourages no millennarian anticipations. The cosmic nature born within us and to a large extent necessary to our existence, is the outcome of millions of years of severe training, and it would be folly to imagine that a few centuries will suffice to subdue its masterfulness to purely ethical ends. Ethical nature may count upon having to reckon with a tenacious and powerful enemy as long as the world lasts."

[142] Dante, *Inferno,* iii : 9.

[143] Torrey, *op. cit.,* p. 147.

Torrey, a *Lecture in the volume, "Christ and Glory"* the addresses of the N. Y. Prophetic Conference, 1918, pp. 134f.

Gaebelein, in same volume, pp. 12f. Gray, *op. cit.*, pp. 68—69.

Gray, *Prophecy and the Lord's Return*, p. 25f. Bultema, *op. cit.*, p. 77.

Wimberly, *op. cit.*, p. 80. Silver, *op. cit.*, p. 192.

Andrews, *op. cit.*, pp. 169—184. Chapter entitled, Tendencies of Modern Biblical Criticism.

[144] Haldeman, *Why I preach the Second Coming*, p. 75.

[145] idem, p. 75.

[146] Ferguson, *op. cit.*, p. 79. [147] Rall, *op. cit.*, p. 105.

Beets, *The Christian Reformed Church*, p. 117.

[148] Wimberly, *op.cit.*, pp. 19—21, p. 8, 34, 39.

deny the value, be it only negative, of the illuminating material, helpful suggestions, even in cases, legitimate inductions that have been furnished by this school of critical investigation. However convenient, the indiscriminate denunciation by Pre-s of their opponents, is not judicious. The slashing criticism of Sheldon is to the point, we do well to "inquire seriously whether their motive is the desire to guard the Bible from injustice, and not rather the importunate wish to shield their own special interpretations of the Bible from disquieting attack."[149] Both, dead orthodoxy, formalism, ritualism; and cold, hard, rationalism, promote a similar reaction, viz., one of feeling, emotion.[150] But, however valuable such reaction, its power to arouse and awaken new life, it is nevertheless invariably onesided and inadequate, and it soon deteriorates into fanaticisms. Modern Pre is such a reaction. Not properly distinguishing between what is rationalistic-liberal, and orthodox, Pre-s aim to discard both and build up anew a theology, "taking God at His word," thus attempting to nurse to life a wholly new plant, sucking its life's blood through the straw of chiliasm, and which is as subjectivistic as was the *Aufklärung* itself.

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[149] Sheldon, *Studies in Recent Adventism*, p. 82. cf. p. 81.
[150] Grosheide, *De Verwachting der Toekomst van Jezus Christus*, p. 27.

CHAPTER III

CHARACTERIZATION OF PREMILLENNIALISM

We have traced the historical development of premillennialism in America. The investigation proved it to be not an isolated phenomenon, but historically related to the chiliasm of all ages. Unsympathetic conditions in our "land of the free" dwarfed, held in check its growth the first few centuries even though the inherent principles of many sectarian beliefs flourishing on our soil were congenial to millennarian notions. In passing this historical review we also incidentally made an acquaintance with characteristics common to chiliasm: more particularly its sectarianism, for just in these sects millennial ideas were kept alive, until gradually this leaven influenced the larger American Churches so that at present it has broadened to interdenominational or undenominational dimensions, and its reactionary attitude. I propose in this chapter to characterize more specifically modern premillennialism and single out its underlying principles. It is necessary to be warned at this point against one danger. Those conversant with Pre literature will know that the charge is not unfrequently made by them, that the opponents do not adduce new arguments against their system. The last scholarly opposition they tell us, was offered by David Brown in his monumental book, popularly known as the "Second Advent." Since then opponents have merely repeated his arguments, which Pre-s proudly claim have been answered, refuted and demolished many a time by their illustrious representatives. And with such a brief criticism Pre-s brush aside many a real argument urged against them. It is their camouflage, the curtain which they draw, the barrier they build, by which they excuse themselves of truly answering or even as much as attempting to refute, objections with which their system is burdened. We should, however, not allow them to put us off our guard so easily. Such a lame, beggarly criticism is very easily met with a counter argument, and that on their own ground. Consider their solicitous desire to establish, and the painful apprehension to guard, the historical argument! Only a very few of the present enthusiasts have even as much as examined the records of the early christian writers, which alone would convince them that the evidence certainly is flimsy and is wholly inadequate to support the contention that the "Church of the first three centuries was solidly Pre-millennial." Pre-s choose an easier road. Eagerly do they quote church historians who happened to make some mention concerning the chiliasm of the early church. But historians too are subject to human limitations and more especially to the tendency of viewing occurences and streams of thought under certain subjective presuppositions, the world-view, philosophy of life, conception of God which they embrace. Again, witness the imposing lists of the names of those eminent and otherwise, gathered in a most superficial way, by a criterion most modern Pre-s would resent as a characterization, that are appended to many Pre works, with the evident purpose and practical effect on lay members, of substantiating, of building a strong wall of defense for the argument of historical continuity. While I deny the conclusions Pre-s draw from their argument of history, more particularly the prevalence of chiliasm in the early church, it nevertheless is true that the underlying principles, basic philosophy of this historical phenomenon have remained identical. Since this is true, it need not surprise us that the arguments offered by the opponents of Pre can be reduced in the last analysis to a great similarity. The novel which appears in every fresh manifestation of Premillennialism proceeds from the same root error. The different hues, various masks it wears is occasioned by the particular reaction in each instance. An opponent leaving out of consideration some minor detail, some novel addition, even though he may have intrinsically critised the system as such, is "out of date," antiquated, does not understand modern biblical premillennialism, while deceased saints who happened to hold one single item, one insignificant detail of their highly intricate system, were "full-fledged Pre-s."

A. JUDAISM

Premillennialism is Judaistic.[1] It is Judaistic in origin and tendency. It represents a system of ideals cherished by and flourishing among the Jews a few centuries prior and following the first advent of Christ. Unguided by divine revelation the secular imagination of the Jews spun out of the sacred oracles an unscriptural, extra-biblical conception of the Kingdom of God, viz., material, external and as to the manner in which it was to be inaugurated. The carnal misapprehension of the glowing prophetic pictures concerning the Messianic Kingdom were transplanted to the soil of Christianity. They conceived the Messianic or millennial kingdom as the realization of the state of blessedness, predicted by the Old Testament prophets: chiliasts of the New Testament dispensation incorporating in the picture the triumphs of the gospel predicted in New Testament revelation. Pre as chiliasm is a development of the *Pseudepigraphical Apocalypses* in vogue at the beginning of the Christian era. Refusing to be instructed by the spirit, tenaciously clinging to the letter of the promises, the Jews gave birth to this peculair literature. Impatient waiting, the unexplainable delay in the establishment of the promised glorious kingdom, which they conceived of externally, caused many to depart from the faith. But was God unfaithful, had He forgotten His promises? Their remarkable, peculiar history was conclusive proof that they were God's chosen race. To counteract the hopelessness, to quicken faith, encourage a weary people, to uphold the promises of God and vindicate His justice, the apocalyptists wrote their message. Since human attempts to realize the external kingdom had repeatedly miserably failed, another ideal of its consummation was advanced, viz., wholly irrespective of the instrumentality of men as mediate agents, and solely by divine interposition from without. This external kingdom was to be superimposed, externally, upon the Jewish people. While these ideals reduced for some to mere nationalistic enthusiasm, and political aspirations, for the more serious and spiritually minded Pharisees they embodied these elements, conveniently arranged for us by Robertson.

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[1] Deijll, *op. cit.*, pp. 15—16. Schrodde, *op. cit.*, pp. 346—347.
McGiffert, *op. cit.*, pp. 453f Gilbert, *The Revelation of Jesus*, pp. 56f.
Salmond, *op. cit.*, pp. 247—251. Kleijn, *op. cit.*, pp. 215—220.
Berg, *op. cit.*, pp. 20—21. Weber, *Die Lehren des Talmuds*, pp. 347—354.
Brown, *The Christian Hope*, pp. 77—79, p. 111. By the same author. *Christian Theology in Outline*, pp. 184f. also his art. Millennium in H D B.
Hilgenfeld, *Die Jüdische Apokalyptik*, p. 86.
Nolloth, *op. cit.*, pp. 61f, pp. 71—72. Case, *op. cit.*, pp. 105—107, 154.
Hodge, *Outline of Theology*, pp. 566—576.

1. "Israel was ideally the kingdom of GOD, and destined to become really what it already was in idea.

Macpherson, *Christian Dogmatics*, p. 448.
Schaff, *History of the Christian Church*, vol. I, pp. 299f.
Semisch-Brathe, *op. cit.*
Harnack, Art. *Millennium* in Encyclo. Britt.
Bavinck, *op. cit.*, vol. IV, p. 727.
Kuyper, *E Voto Dordraceno*, vol. II, p. 253 f, 270 f.

2. "Israel as it was was not the kingdom of God for it contained unworthy elements. The existing faithful Jews are the nucleus of the future kingdom.
3. "The future kingdom was to be on earth, with Jerusalem as its seat and centre. It was variously conceived as eternal or of limited duration.
4. "It was to include the faithful who are dead, and will be raised again.
5. "It was to be inaugurated by a Day of Judgment, which appears to be identified with the day of the Messiah's appearance.
6. "It was to be an embodiment of all elements of national well-being—social, ethical, spiritual.
7. "It was to embrace all peoples, who would come to worship at Jerusalem."[2]

All these elements are found in the *Apocalypses* and in the Jewish theology of the *Talmud*. Nor can anyone deny that these constituents form part and parcel of the Pre system. To this list should be added another essential tenet of Jewish Apocalyptic hopes as well as of Pre, viz., the "certainty of the immediate nearness of the Messianic future,"[3] as well as a rabbinistic, Kabbalistic fondness of fanciful speculations on prophetic symbols, figures, calculations.[4] As Jewish law was pliable, adaptable to an interpretation in agreement with the spirit of the times,[5] so too does Pre share this characteristic. Pre is a recrudescence of a Judaistic, apocalyptic type of thinking concerning the future, necessarily casting its shadows over their conception of the present. Disappointment, failure to attain the ideal does not discourage them nor is it regarded as a stimulant, or incentive generating new hopes, capacitating man for greater victories and accomplishments. On the contrary, such failures are favorably welcomed, it vindicates an element of their teaching. Since all hope is staked on the miraculous intervention of God and since divine revelation predicts an exceeding dark night immediately before the dawn of a new day, by a bit of logical thinking, the darker the night, the blacker and more hopeless the present is painted, the nearer we are to the rapture and golden millennium, the "hope of the church." They are convinced that although not under the present conditions during the regime of satan and man, but in a new dispensation or aion, introduced by the personal, vísible appearance of Christ, their Head and Israel's King, a millennium of joy and felicity awaits them. Consequently the kingdom is still in abeyance, Christ is not yet King in a real sense, this status being postponed to the new aion. This brand of Judaism as modern Pre expects a period of an earthly florescence of the kingdom of God.[6]

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[2] Robertson, *op. cit.*, p. 46. cf. Atzberger, *op. cit.*, p. 142f.
Milligan, *Discussions on the Apocalypse*, pp. 20—21. as well as references in note No. 1. above.

[3] Kennedy, *op. cit.*, quoting Smend, note, p. 6. cf. Volz. *Jüdische Eschatologie*, p. 164.

[4] Oswald, *Eschatologie*, pp. 261—262.
Greenstone, *The Messianic Idea in Jewish History*, pp. 176—178.
Briggs, *The Messiah of the Apostles*, pp. 342—345.
Hoekstra, *op. cit.*, pp. 12f.
Brown, *The Hope of His Coming*, pp. 20—21. Brown refers to Edersheim's monumental studies concerning the Judaism of Christ's time, informing us of their extravagant sensualistic expectations of the Messianic kingdom, and then adds, "These are the rosy goggles that blinded ancient Jews to reject Jesus Christ. This is the 'deep knowledge of the Word' whose acceptance made rejection of Jesus inevitable. This old rusty spear-head is corroded with blood of the murdered Son of God."

[5] Greenstone, *op. cit.*, p. 155.

The Pre schematization of the history of the world in cycles, aions or dispensations, with a sharp distinction between this age and the one following it before the final consummation is from Pre-Christian Jewish origin.[7] It is true that many scholars have argued a dependence,[8] because of similar elements, on the Babylonian and especially the Persian eschatological schemes. Admitting the possibility, even probability of such dependence it nevertheless is a most precarious argument for which but very meagre and convincing proof can be adduced. It might just as plausibly be argued that the dependence is of the reverse order. Dr. Vos has correctly pointed out that the problem as to the origin of the Apocalyptic eschatology "resolves itself into a question of the antecedents of the specifically soteriological element in Christianity. For the soteriology rests throughout on the eschatology."[9] This soteriological element was no importation of Persian or Babylonian sources but is intertwined with, and lies at the core of christianity itself. Not properly distinguishing the twofold perspective of predictive prophecy, viz., a Messianic Kingdom and a consummated state, nor receptive for the instruction of our Lord Jesus Christ, effecting a synthesis of the two, the glowing Old Testament pictures figurative and symbolic of the final consummation, the Judaistic type of thinking chose the only alternative solution of removing the difficulty by allowing the two kingdoms to follow each other. Apocalypticism and chiliasm is an excrescence: a twisted and perverted view of the scribes and Pharisees,[10] it deviates from the Word which is a light to illumine our way: it is extra-biblical, superimposes constructions and fanciful schemes which the Word will not support. For even in the most glowing Old Testament predictions of the Messianic Kingdom when taken in their entire connection and in the setting of the genius of Old Testament revelation, are not so materialistic, particularistic or sensualistic that they encourage a realistic eschatology or exclude a higher, transcendent, universal strain; and contrariwise, the consummated state is never depicted in such "super-sensuous, super-mundane" colors, such extreme, spiritual terms as to utterly ignore or deny earthly expectations.[11]

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[6] Weiss, *op. cit.*, p. 13, says, "Das Millennium ist ein überirdischer und wunderbarer Zustand auf der erneuerten Erde." Meyer's *Konversations Lexikon*, Art. Chiliasmus, 6 Aufl., vol. 4.

[7] Vos, Art. in Princeton Review. *Pauline Eschatology and Chiliasm*, p. 26.

[8] Semisch-Bratke, *op. cit.*

Bavinck, *op. cit.*, p. 727, Bavinck substantiates his view by appealing to Semisch-Bratke, *Saussaye's Religiongeschichte*, II, p. 51. Berkhoff in his recent book, *"De Christus Regeering"*, p. 275 f. makes caption on this apodictic statement of Bavinck. See further,

Greijdanus, Art. *Duizendjarig Rijk* in Chr. Encyclo. who also asserts that this doctrine is of Persian origin and erroneous Messianic expectation of later Judaism.

Briggs, *op. cit.*, p. 342.

Bousset, *Die Offenbarung Johannes*, pp. 5 f. both Weiss and Gunkel interpret the Apoc. as a book comprising views imported from Babylonian or Oriental sources.

Biram, Art. *Millennium* in The Jewish Encyclopedia.

Burkitt, *op. cit.*, see Preface and pp. 3—4.

Case, *op. cit.*, see his discussion on the chapter entiled, "Gentile Hopes", pp. 1—47.

Brown, Art. *Millennium*, *op. cit.*, admits parallels to Persian dualism, but asserts that our sources for Persian Eschatology are extremely late.

McCown, *op. cit.*, p. 198. He sees the origin in heathen mythology. The Judaism, however, is also apparent. cf. p. 197.

B. EXEGETICAL NIVELISM

Pre-s unflinchingly proclaim the Scriptures to be God's verbally inspired and infallible word. The ultimate authority and sole, final court of appeal is, they affirm, the Bible. All genuine christians appreciate and share this conviction. Amid all the discordant notes, "vain babblings of men," skepticism, vaunted idealism resting on a vapory foundation, the air-castles of men, is the dominant chord, a clarion call, "My Word abideth forever." Pre-s represent a group of believers who courageously hold high and honor the Bible, in spite of the taunts and jeers of the rationalist, the infidel and the skeptic. Moreover they are students of that Word with a zealousness, a diligence which is enviable and for which we acknowledge our unstinted praise and admiration. The construction built upon the Bible, however, the exegetical rule of interpretation which is applied by them is less admirable: in fact, is of such a nature as to vitiate their whole system; a hermeneutic principle which in its rigid application at once combines so much that is chauvinistic, fanciful, impossible and contrary to common sense as to defeat itself. This exegetical canon applied by them, and the only by which their system can be maintained, is what has usually been styled as rigid, hard, fast and rabbinistic literalism. [12] Not only has this description become threadbare, but one intuitively feels that it does not express what we desire it should signify. The moment we characterize a certain brand of exegesis as literalistic, we contrast it with a spiritualistic interpretation. This is a dilemma we must avoid. For even so, Pre interpretation cannot be characterized as being strictly literalistic. It is true, Pre literature is redundant with this argument, viz., that they accept a literal construction of the words, while all others spiritualize. I desire to style the rule of interpretation applied by them as, exegetical nivelism. This means, reducing the bible to one plane. It fails to consider the manifold manner of speech in which God has clothed the sacred oracles. All Scripture is not an historical record, nor is God's Word entirely prophecy, or gospel narrative, or apocalyptic vision, or poetic diction. God has used every manner of speech to unfold His manifold wisdom. The facts of history and historic facts relative to Christ's birth, we naturally interpret in strict, literal sense; prophecy must be interpreted in accordance with her genius, let us designate it, prophetic interpretation; gospel narrative, poetry, apocalyptic, etc., all in accordance with the particular mold into which it is cast. Pre nivelism has leveled down the Word. Pre-s apply a similar rule of interpretation to all its parts. This, indeed, is a gross error, and shared by most sectarians. It is thoroughly congenial to a Bible School method of exegesis and because of its simplicistic as well as biblicistic nature is sympathetic to a layman's theology. It conditions their conception of the nature and character of prophecy; by it and analogous to fulfilled prophecies the unfulfilled predictions are interpreted; it becomes the test for the infallibility of God's Word, and only if these prophecies are fulfilled literally (according to man's understanding of it, literally, according to the norm a Pre personally posits) is faith sustained in the veracity of God's promises. Indeed, it does not require any profound reflection to perceive that such a rule is thoroughly subjectivistic, humanistic,

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[9] Vos, *op. cit.*, note p. 29. [10] Brown, *The Hope of His Coming*, p. 16.
[11] Vos, *op. cit.*, p. 30.

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[12] Brown, *op. cit.*, p. 69. cf. pp. 70—73, 25, 46f, 135, In Modern times has arisen a system of Bible Study which in its literalness, complexity, traditionalism, reliance on authority, assumed profundity, profession of infallibility, clearly resembles Jewish Rabbinism.
Brown, *Christian Theology in Outline*, p. 187.
Brown, *The Church in America*, p. 145. McCown, *op. cit.*, p. 134.
Macpherson, *op. cit.*, p. 448.
Eckman, *op. cit.*, pp. 248f, 279f. Eckman repudiates this same literalism in his book *"The Return of the Redeemer."*
Snowden, *op. cit.*, pp. 35—49. Case, *op. cit.*, p. 205.
Kuyper, *op. cit.*, p. 257. McCown, *op. cit.*, p. 199.
Aalders, Art. in *Gereformeerd Theologisch Tijdschrift*, May, 1926, pp. 3—9.
Davidson, *Doctrine of Last Things*, pp. 20f.
Rall, *op. cit.*, p. 136, Speaking of Pre Literalism he remarks. "It is a paganistic conception." cf. pp. 139, 145 f, 169, 187—191.
Beets, *The Christian Reformed Church*, p. 119.
Zwier, in *"De Wachter"*, Aug., 21, 1929, p. 530.
Ottman, *The Coming Day*. whole book is a fair example of an application of this literalistic exegetical principle.
Gaebelein, *The Harmony of the Prophetic Word*, pp. 24—25. "A closer study of the Psalms and a literal interpretation of all they declare.... Here indeed is a mine of wealth in prophetic foreshadowing which is inexhaustible."
cf. pp. 36—37, 163f, 99—100.
Gaebelein, *The Return of the Lord*, p. 22f.
Gray, *Text book on Prophecy*, p. 78. "Prophecy must be fulfilled completely if God's word shall be honored and our faith sustained." cf. p. 90.
Gaebelein, Art. in *The Fundamentals*, vol. IX.
Fulfilled Prophecy a Potent argument for the Bible, pp. 57f.
Blackstone, *op. cit.*, p. 21.
Lehman, *The World to Come*, p. 89. cf. pp. 99—100.
Morgan, *God's Methods with Man*. cf. his principles of interpretation, pp. 108—109.
Scofield, *op. cit.*, pp. 64f.
Bultema, *Maranatha*, Foreword, and chap. I—II, pp. 9—59.
Bickersteth, *op. cit.*, p. 108.
Kellogg, *The Jews, or Prediction and Fulfilment....*, p. 86.

Wimberly, *op. cit.*, p. 9.

De Bereer, Nov. 7, 1919, p. 174, Jan. 7, 1926, p. 401, Jan. 7, 1921, p. 473, Sept. 7, 1924, p. 176, July 21, 1919, p. 59, Sept. 21, 1920, p. 256. Bultema answers the question: "Moeten wij het Nieuwe Jerusalem letterlijk nemen? Soms is het een stad en dan weer zijn bruid, de Vrouw des Lams." His answer certainly is a conglomeration— "Wij moeten dit als een letterlijke, hemelsche, geestelijke stad opvatten en deze is tevens ook de wezenlijke, re-eele, geestelijke Vrouw des Lams." I do not doubt that his readers understood him! Dec. 7, 1920, pp. 388—412.

Sears, *Days of Delusion*, p. 29. Silver, *op. cit.*, pp. 204—217.

and were it not too laudatory to the majority of Pre-s, even rationalistic. The question of premillennialism ultimately resolves itself into a question of interpretation: we possess an infallible word but God in His infinite wisdom has not seen fit to give us an infallible interpretation. Rather, God has given it in the Word made flesh; in Jesus Christ we have the truth, our sin-marred, sin-clouded mind, however, is incapable of comprehending it. For this reason He has sent His Spirit to lead us into the truth. Pre-s presistently challenge their opponents to offer biblical proof, biblical data that will disrupt and cause their system to crumble, asserting that until such is produced, the Premillennial body of truth stands firm. But, evidently, once the mind is captivated with this erroneous, crude, nivelistic mode of interpretation, such a procedure is useless, avails nothing; it precludes the possibility of being righted and renders argument futile. Nivelism builds a natural, humanistic construction upon the words; is diametrically opposed to a scriptural exegesis, which is not spiritualistic or allegoristic, but an interpretation of the Spirit of truth. The grotesque, absurd results to which this nivelistic principle has led in its application, not properly distinguishing the different forms of language in which the divine oracles have been cast, is alone sufficient to discredit and mark it as unsound and false.

Different formulations have been given of this rule of interpretation, a favorite one being that of Hooker,[13] oftrepeated in Pre literature. "I hold it for a most infallible rule in exposition of sound Scripture, that where a literal construction will stand, the farthest from the letter is commonly the worst. There is nothing more dangerous than this licentious and deluding art, which changeth the meaning of words as alchemy doth, or would do, the substance of metals, maketh anything of what it listeth, and bringeth in the end all truth to nothing." Again, the words of Dean Alford have special attraction for Pre-s. Concerning the first and second resurrection mentioned in the *Apocalypse* he remarks, and this is quoted by Pre-s to substantiate their view of the nivelistic exegetical method, "If in a passage where two resurrections are mentioned, where certain souls lived at the first, and the rest of the dead lived only at the end of a specified period, after the first—if in such a

[13] Russell, *The Parousia*, op. Preface, p. 1.
Bickersteth, *op. cit.*, note, p. 106.
Brookes, *op. cit.*, p. 41 Bultema, *Maranatha*, p. 36.

passage the first resurrection may be understood to mean spiritual rising with Christ, while the second means literal rising from the grave—then there is an end to significance in language, and Scripture is wiped out as a definite testimony to anything."[14] Ottman,[15] speaking of the predicted restoration of Israel after the church has been removed, the Kingdom of Christ plainly being, he says, the theme of prophetic testimony, but which was not established at Christ's first advent, since the King was banished, He being the nobleman of His own parable "who went into a far country to receive a kingdom and to return," supports this nivelistic construction by quoting from Dean Alford as follows; "I have ventured to speak strongly, because my conviction on it is strong, founded on the rules of fair and consistent interpretation. I mean, the necessity of accepting literally the first resurrection, and the millennial reign." Speaking of the two resurrections Alford continues, if "we are at liberty to understand the former one figuratively and spiritually, and the later literally and materially, then there is an end of all definite meaning in plain words, and the *Apocalypse*, or any other book, may mean anything we please...... I have again and again raised my earnest protest against evading the plain sense of the words, and spiritualizing in the midst of plain declarations of fact." Verbal inspiration, they assert, demands a verbal interpretation.[16] We must sharply distinguish between three classes, the Jews, Gentiles and the Church of God, if we are to rightly divide the word of truth, for, while "all Scripture is for us: all Scripture is not about us."[17] When this is done, claims Gaebelein, we will "see that God has His plan clearly outlined" for each of the three, that the key to open up the secrets of Scripture is to see that "Israel means Israel and not the church."[18] He laments that this key has been lost. Theologians have by a method of interpretation applied these glowing prophecies concerning the future of Israel to the church. This is according to Pre-s a fatal error and the root of many heresies.[19] "Confusing Israel and the church is groundless, in the Bible," says Chafer. Israel is not the church: Zion is not the body of saints of this dispensation: the throne of David is not heaven.[20] "Mt. Zion and Jerusalem no more mean the Church than earth can stand for heaven."[21] The church, Pre-s assert, has graciously accepted the glorious promises and rich blessings given to Israel, but politely leave to Israel the curses and penalties.[22] It is indeed interesting and surprising to note that Bickersteth, an earlier chiliast, whom Pre-s more often quote and include as an ardent enthusiast of their system, argues just the reverse in this respect. He emphatically argues the propriety of applying these promises of Israel to Christians and cites Louth, with whom he apparently acquiesces, viz., that all privileges and promises given to Israel in the Old Testament as God's peculiar people do "in a more eminent manner appertain to the Church of Christ, which is the true kingdom of God, the Jerusalem come down from heaven of which the earthly Jerusalem and the temple there, was only a type and figure."[23] This is but one of the many instances I can cite to prove that modern Pre, though logically a continuation of chiliasm, drawing nourishment from the same roots, yet has developed into a fanatic type, advocating theories and conceptions, novelties, mere human glosses that have not a shred, not a scintilla of biblical support, but are the manufacture of subtle, ingenious, imaginative minds: minds unshackled from all restraint of church dogmas; minds prone to take "God simply at His word;" minds undenominational.

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[14] Riley, *The Evolution of the Kingdom*, p. 129.

[15] Ottman, *The Unfolding of the Ages*, pp. xvi—xvii, These positive assertions of Alford are greatly weakened, however, when we consider his dubious admission: "I very much question whether the thorough study of Scripture prophecy will not make me more and more distrustful of all human systematizing, and less willing to hazard strong assertion on any portion of the subject." quoted by Russell, *The Parousia*, p. 109.

[16] Bultema, *op. cit.*, pp. 23, 51.

[17] Chafer, *The Kingdom in History and Prophecy*, p. 16.

[18] Gaebelein, *The Harmony of the Prophetic Word*, pp. 118 f.

"To conclude that these literal earthly blessings for Israel were transferred into spiritual blessings for all nations because Israel rejected and crucified her King at His first appearing, compels one to ignore the bulk of Old Testament prophecies and the plain promises and teachings of Jesus. The oath of Jehovah still stands, and He knows no defeat. His plan has not been changed. To speak of the kingdom as postponed is to consider it within the perspective of Israel's final glory. If the oath, covenant and promises of Jehovah cannot be trusted, what assurance can be drawn from any word He has spoken? Purposing to instruct us as to a yet future earthly kingdom for Israel, and for the nations through them," which purpose I may add, is a pure Pre supposition, "what more positive, or meaningful language could He have employed?"[24] The statement of West is emphatic and pointed; "A false spiritualizing, allegorizing, and idealizing interpretation has contributed to rob the predictions concerning Israel of their realistic value. . . . . The Church does not understand the present age, nor its relation to the coming age, nor Israel's relation to both, and to the nations, and to the Church herself."[25] While this blindness continues he sees no hope; "until the glamor of this enchantment has been dissolved, it is impossible to understand either the organic structure of prophecy, the mission of the Church, and the position of our present age, Israel's place in history, the Antichrist, the ages and the ends, the difference between the Kingdom and the Church, or the time of Christ's appearing."[26] The modern Pre scheme is a logical development of the program outlined in this statement by West. Kellogg affirms that Pre-s belong to a class of interpreters who rigidly apply the grammatico-historical, inductive method, following the road marked out by Bengel.[27] Most emphatically, he claims, do they reject and repudiate the allegorical, dogmatic and socalled rational system of interpretation.[28] The coördination is significant: allegorical, dogmatic, rational. It thoroughly fits the modern undenominational frame of mind. Troeltsch[29] makes the very pertinent remark that dogmatic looseness, indifference, lack of distinctiveness is; "das vornehmste Merkmal aller frisch aufstrebenden religiösen Bewegungen." Dogma, the formulation, systematization of God's special revelation by the church, authoritative and binding,[30] is for them rationalistic. The charges are that such an authoritative declaration concerning the meaning of God's Word trenches upon the inalienable rights of conscience; posits presuppositions to which the Word must conform; wrests foreign, forced conceptions from the plain, natural sense of the words. Those not accepting the principle of a *sensus litteralis,* allegorize, phantomize, spiritualize *ad libitum.*[31] If Scripture cannot be understood in its plain, simple and natural sense, then it is a "conundrum to be guessed, an oracle that utters ambiguous responses; and no man can be sure, without special revelation, that he understands what he reads."[32] Any double-sense theory, a two-fold reference of a single passage is "nothing but a forced and unnatural evasion,"[33] which has no countenance in the Holy Scriptures. If there is a double or triple sense, prophecy within prophecies, profound truths wrapt within the plain statements of the truth, then we must suppose that Christ taught His disciples the art of solving puzzles, that He gave His message in enigmatic language, requiring His followers to grope through intricate labyrinths, "cycle and epicycle, orb in orb, as in Ptolemaic astronomy."[34] "Christ knew what He wished to say, and how to say what He meant, and I find myself," remarks Seiss, "bound to understand Him to mean just what He says."[35] God's word is given to be understood; is not a heathen oracle[36] and not a mere "contradictory and confusing transcript."[37] We must

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[19] Berkhoff, *op. cit.*, p. 128. [20] Chafer, *op. cit.*, pp. 15 f.

[21] Haldeman, *The Coming of Christ*, p. 14. Brookes, *op. cit.*, p. 440.
Silver, *op. cit.*, p. 208. Stroh, *God's World Program*, p. 176, "Salem literally designates the place of Christ's earthly throne. As legal heir to David's throne Christ is one day to reign over all the earth from Jerusalem. The prophecies are so many and so specific that to deny this fact is to discredit the Bible itself." Commenting on Isa. 9 : 7 he remarks: "Whatever else this may mean, it means that He is to reign from Jerusalem, for that was the seat of David's kingdom and it will again be known as of old, as 'The City of the Great King'," p. 177.

[22] Bultema, *op. cit.*, p. 19.
Gaebelein, *The Return of the Lord*, p. 25, "The Jewish hope is not dead. It died when Jerusalem was destroyed, but it will be revived immediately before the age ends and the Lord returns."

[23] Bickersteth, *op. cit.*, p. 54, cf. p. 51 f.

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[24] Chafer, *op. cit.,* p. 62.

[25] West, *The Thousand Years in Both Testaments.* Preface.

[26] *idem.*

[27] Kellogg, Art. in Bibliotheca Sacra, *op. cit.,* p. 251.

[28] *idem.*

cf. also Berkhoff, *op. cit.,* p. 127, After laying down the principle of literalism: "de exegeet houde zich aan den letterlijken zin der Schrift, en allegoriseere (vergeestelijke) alleen dan, als de Schrift hetzelfde doet." He cautions against twisting the words, making the Bible conform to our dogmatic conceptions. He says, "Maar velen handelen alzoo: zij vragen eerst, wat hun dogmatiek.... er van zegt, en nemen dat dan als uitgangspunt voor hun exegese. Op deze wijze is de Heilige Schrift reeds ontelbaar vele malen gebogen naar de dogmatiek,"— cf., p. 138. It is candidly admitted that while Berkhoff has strong Pre tendencies, he nevertheless is not as fanatic as Modern American Premillennialism, and has avoided many of the novelties advocated by the latter.

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[29] Troeltsch, *Gesammelte Schriften,* vol. IV, p. 516.

[30] Hepp, *De Waarde van het Dogma,* p. 65, Defines dogma as: "de geloovige bezinning over de Schriftopenbaring, door de kerk geformuleerd en met gezag voorgedragen om te gelooven."

[31] Kellogg, *Are Premillennialists Right?,* p. 11.
Gaebelein, *The Harmony of the Prophetic Word,* p. 99.

[32] Russell, *op. cit.,* p. 28. cf. p. 30 f.
Terry, *op. cit.,* pp. 383 f, concerning the double, or occult sense concealed behind the words, "Rabbis insisted that there are 'Mountains of sense in every word of Holy Scripture'." Owen says, "If the Holy Scripture has more than one meaning it has no meaning at all." We may not suppose says Stuart, "without violating the dignity and sacredness of the Scriptures,....that the inspired writers are to be compared to the authors of riddles, conundrums, enigmas, and ambiguous heathen oracles." Quoted by Terry, from Stuart's, *"Hints on the Interpretation of Prophecy,"* p. 14.

[33] *idem,* cf. p. 84, pp. 548 f.

[34] *idem,* p. 56, cf. p. 47.

[35] Seiss, *Last Times,* p. 21.

[36] Bickersteth, *op. cit.,* pp. 93 f.

[37] Haldeman, *op. cit.,* p. 15.

"yield to the plain meaning of the words."[38] To ascertain its meaning we are to ask first of all, what does the book say, not, what do men think it says. Its interpretation does not depend on "Keenness of intellect, versatility of individual genius."[39] It would be blasphemy to hold that Scripture, designed to reveal God's will, at the same time enshrouded it in "impenetrable obscurity."[40]

Exegetical nivelism is forced by Pre-s due to the dillemma they create. They present it as an "either-or," either we interpret the word literally, viz., (nivelistically, on one level) the plain, common sense meaning or we exegete it spiritually, viz., for Pre-s an allegoristic, phantomistic, rationalistic, dogmatistic method.[41] There is only this one alternative, for Pre-s, either we believe God's oaths concerning the maintenance of Israel's integrity, and their return to Palestine as a nation, literally, or spiritualize them and thus render the word untrustworthy.[42] Spiritualize, viz., for Pre-s, allegorize, the teachings of Christ relative to the end of the Gospel Age, and the prophecies of the Old Testament which, even the dullest intelligence must acknowledge, opens a telescopic vision, be it but dimly outlined, of a glorious state surpassing all expectations or hopes of realization on this sin-marred earth, and we "throw the Bible into a jumble of nonsense."[43] "Spiritualizing," remarks Riley, "disembowels plain speech."[44] An acrimonious controversy is waged between the so-called literalists and spiritualists:[45] both are onesided, both are wrong, both must be repudiated. The antithesis, literalistic or spiritualistic is false; it is a dilemma of their own creation and I make bold to affirm, it is an alternative, not demanded, an "either-or," which if chosen excludes the possibility of gaining a correct understanding of the Scriptures.[46] The question virtually resolves itself into the old threadbare controversy between the Spiritualists and Realists,[47] Origen and Tertullian, or the Middle Age problem of the Realists and Nominalists. The human mind ever has a twofold tendency, viz., to over-spiritualize or to over-materialize.[48] The history of interpretation is bounded by these two poles. Pre as chiliasm and Judaism does the latter. Both positions are equally onesided. If it is true that interpretation generally up to Augustine is characterized by over-materialization, we may safely say that after him many allowed the pendulum to swing to the opposite extreme. Recognizing that due caution is necessary in the exposition of the glowing Old Testament prophecies we may not, nevertheless spiritualize or etherealize them to the extent that the consummated state becomes a mere vapory existence. We confess in the Apostles Creed the resurrection of the body, and therefore may not "eliminate the earth from divine scheme of redemption," for if we, "allow material nature no place in man's future inheritance we surrender the key to the interpretation of all those prophecies which assign material creation a place in the revelation of the sons of God."[49]

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[38] Bickersteth, *op. cit.*, p. 74, cf. pp. 15 f and 93 f., In spite of his strong insistence on the plain single meaning of the words, he informs us in a note p. 55 that he holds to a triple meaning of the Scriptures, viz., which applies to the earthly Jerusalem, to the heavenly Jerusalem, and to both.

Bultema, *op. cit.*, p. 19.

[39] Haldeman, *op. cit.*, p. 19. [40] Brookes, *op. cit.*, p. 42, cf. pp. 38—43.

[41] Berkhoff, *op. cit.*, p. 128, "Of de letterlijke zin der Heilige Schrift, of de vergeestelijkingsmethode, niet alleen ten opzichte van dezen profeet, maar ook van al de andere profeten, beslist over de exegese en haar resultaat." cf. p. 120.

Gaebelein, *op. cit.*, pp. 99—100.

[42] Bultema, in *De Bereer*, Oct. 21, 1919, p. 151.

[43] Wimberly, *op. cit.*, p. 220. [44] Riley, *op. cit.*, p. 12. [45] Berg, *op. cit.*, p. 136.

[46] Rall., *op. cit.*, p. 28, Speaking of the Prophets, he says, "Literalism and intellectualism shut the door to a true understanding of these men."

Exegetical nivelism makes one a slave of the letter and ever has the tendency to mark insignificant details, develops a simplicistic, analytic, quantitative mode of thinking. Pre literature abounds with statistics concerning the number of times the "coming again"[50] is spoken of in the Scriptures, or in certain books of the Bible, the frequency of the word "kingdom" in Matthew as compared to the other Gospels, key-words or a key-phrase by which a whole book is characterized. Gordon writes, "upon every thirtieth verse of the Gospel and Epistle, a ray of this hope falls either directly or obliquely: while throughout, duties and promises and beautitudes are turned to it and polarized by it as the supreme reward of faith."[51] A speaker at the 1914 Bible Conference held in Chicago

[47] Kuyper, *Dictaten Dogmatiek,* Locus de Consummatione Saeculi, pp. 268 f, cf. Riley, *op. cit.,* pp. 8 f.

[48] Lehman, *op. cit.,* pp. 58 f.

Milligan, *The Book of Relevation,* pp. 356 f., To reduce the promises to mere material forms or contrariwise to resolve them into vague and shadowy mysticism is a onesided emphasis, "both wrought havoc to the church".

[49] Davidson, *Doctrine of the Last Things,* p. 39.

[50] Torrey, *The Return of the Lord Jesus,* p. 13. Bultema, *Maranatha,* p. 92.

Haldeman, *Why I Preach the Second Coming,* pp. 7, 49, W. H. Griffith Thomas in the volume, *Christ and Glory,* p. 187.

Brookes, *op. cit.,* p. 37, on p. 93, he affirms the same of Bickersteth.

Harrison, *op. cit.,* p. 9. Silver, *op. cit.,* p. 29. Erdman, *op. cit.,* p. 18.

Blackstone, *op. cit.,* p. 17. *De Bereer,* June, 7, 1928, pp. 12—13.

[51] Quoted by Brookes, *op. cit.,* pp. 110—111.

affirmed that there were 480 allusions to it in the New Testament alone.[52] Perhaps this was a gloss or an extreme since most enthusiasts limit the number to approximately 300. Because of the prominence given to this theme, its frequency, Howitt exclaims, that the second coming is the "objective point to which all God's past and present operations are tending; it is the crowning fact in His redemptive work;—it is indeed the key to Holy Scripture, ... Without this centralizing truth of the Lord's coming you can never appreciate the Bible as you should,. . . . .It puts every doctrine into its place."[53] Haldeman joins the refrain, admitting that he has preached it for years and with such a central place that, "nearly every sermon, exegesis and exposition has centered itself in it or proceeded forth from it."[54] The analytic temper is even more pronounced and manifests itself in bold relief, when we view the entire Pre scheme of eschatology, viz., the intricate division of several dispensations, covenants, resurrections, judgments; and the prophetic outline, to minutest infinitesmal detail, of events that are to transpire within the last week of Daniel's prophecy. However necessary and valuable analytic study of the Bible may be, it is not the highest, the most sublime. In order to gain a comprehensive view of the whole, to think God's thoughts after Him, we shall be required to think synthetically, reject the dilemma literalist or spiritualist, honor both, recognize the inadequacy of either one by itself, and lift the two to a higher synthesis. The fatal error of the analytic method as employed by Pre-s is their application of the rules of human logic, conditioned by time and space relations, in the interpretation of God's eternal decrees. God's wisdom surpasses our wisdom: His logic is of a higher order than our logic. In order to gain a glimpse of those eternal realities we shall necessarily attempt in our thinking to transcend the level of conceptions conditioned by time and space, and endeavor to see things as God sees them. It is true, we can never completely escape the limitation, we cannot but see things in consecution; as Paul says, we see now in part. The highest example of this synthesis is God's decree, His revelation of His will, though unfolding itself in the course of

[52] Howitt, *The Coming of the Kingdom of Christ*, viz., the Lectures of the 1914 Prophetic Bible Conference held in Chicago, p. 31.

[53] *idem*, pp. 31—32.

[54] Haldeman, *Ten Sermons on the Second Coming*, pp. 5—6, 9 f., Once taking such a position, Haldeman as all ardent Pre-s, find the Second Coming everywhere in the Bible!

history, yet is itself not conditioned by time and space relations, but has the characteristic of simultaneity, the one-ness, the *pleroma* of all thought in an eternal present. Had this truth been correctly grasped it would have spared the church much needless dispute relative to the profound infra and supra-lapsarian problem.

Involved and attendant to their exegetical nivelism and analytic method of Bible study, is the peculiar conception of prophecy Pre-s maintain. Fundamental to an interpretation of prophecy is a proper understanding of its design and how that design is to be ascertained.[55] Prophecy, according to Pre-s is history written beforehand;[56] a history of events before they come to pass.[57] "Prophecy," asserts Scofield, editor of the much famed Reference Bible, "has to do with great periods called 'ages'. We are living today in two of these ages; two streams of prophecy have met and flow on together, but do not mingle. These are, the 'Times of the Gentiles' and the Church Age."[58] "It is then, when warnings and pleadings are unheeded, that predictive prophecy awakens, and the future is revealed."[59] He claims that it gives in "broad and clear outline the program of the future of the earth and of human life and destiny thereon."[60] The novelty, even modernistic and liberalistic drift of this view is evidenced when an explanation on such a basis is given of the ethical and universalistic content of the prophetic message. When Israel failed to fulfil the purpose for which God had set her apart, "the prophets," we are told, "were called upon to deliver their ethical message." [61] Applied to Jesus and the gospels we get the following construction. Jesus was first of all a forthteller; the refusal of His message, rejected, banished by the Jews, calls out His predictive prophecy; His Sermon on the Mount lifts the ethical note of the Old Testament to its highest exponent, but in this Sermon is "not a ray of grace, ... nor a drop of blood."[62] Answering the question, What is prophecy? Wimberly offers this definition: "It is literally transposing the vision of an inspired man over into another age or century, and making a record of what is actually taking place in that remote period."[63] With such a perverted conception of the design of prophecy we do not marvel that Pre-s setting themselves to the task of searching the Scriptures, of rightly dividing the word of truth, applying an exegetical principle of nivelism, become exultant; that they can with all sincerity assert that the Bible has become a new book for them. And to be sure, it has a tremendous appeal, fascination for the ordinary lay-member. If prophecy is history written in advance, every individual carefully scrutinizing this predictive almanac, with application of this literalistic-nivelistic torch, obtains several tangible results: if perchance he is gifted with some imagination he can approximately point out our place in the prophetic calendar. With this clue to the meaning of prophecy, ardent Pre-s pity the stupid theological professors and others whose minds are overburdened with presuppositions, and who refuse to yield to the plain sense of the words. Indeed they marvel that we are so blind not to be able to see this truth. "If prophecy is studied in the light of history as it is being made today, it will be found to be the history that God said would be made in these times."[64] God's prophecies are fulfilled in such a tangible manner "that we can see when it is done."[65] Just the palpable evidence of fulfilled prophecies which we are able to discern is convincing proof for Pre-s of the infallibility of the Scriptures.[66] The extremes, absurdities, silly glosses and unbridled distortions to which this method has led, even relative to the last great world conflagration, finding "autoes, aeroplanes, liquid fire, poison-bombs in the imagery of the ancient seers"[67] cannot be taken seriously; modesty and reverence for the Word would forbid a refutation.

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[55] Hodge, *Systematic Theology*, p. 790.

[56] Kellogg, *The Jews, or Prediction and Fulfillment an Argument for the Times*, p. 90, "Prophecy is simply history written in advance."

[57] Eckman, *When Christ Comes Again*, p. 268.

Rall, *op. cit.*, pp. 188—192. Rall quotes West as saying, "Prophecy (is) a Chronometer."

Beckersteth, *op. cit.*, p. 25, "Prophecy is the narrative of the thing to be done."

Burrell, in the volume, *Christ and Glory*, pp. 69 f.

Gaebelein, *The Return of the Lord*, p. 118, "During the 1000 years every prophecy of blessing and glory in both Testaments will be literally fulfilled." It is interesting to note that Torrey, *op. cit.*, p. 83, denies this general Pre idea of Prophecy, while tenaciously clinging to the idea that every prophecy will be exactly and literally fulfilled, "prophecy" is nevertheless, "not history."

Riley, *op. cit.*, p. 115, quotes Gordon, "Prophecy is the mould in which History is cast."

Pankhurst, *The Lord Cometh*, pp. 7—8, 23, 25, 31.

Wimberly, *op. cit.*, p. 43.

[58] Scofield, *op. cit.*, p. 11. [59] *idem*, p. 23. [60] *idem*, p. 25. [61] *idem*, p. 27.

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[62] *idem,* p. 75. [63] Wimberly, *op. cit.,* p. 96.

[64] Wimberly, *op. cit.,* p. 84.

[65] David, *Christ Our Coming King,* p. 13.

[66] Kellogg, *op. cit.,* Preface.

Scofield *Reference Bible,* p. 1318, "Fulfilled prophecy is a proof of inspiration because the Scripture predications of future events were uttered so long before the events transpired that no merely human sagacity or foresight could have anticipated them, and these predictions are so detailed, minute and specific, as to exclude the possibility that they were fortunate guesses."

A favorite method by which Pre-s aim to compel the irresistible acceptance of their nivelistic principle of interpretation, is the argument drawn from analogy.[68] Since Jesus met every requirement of Old Testament predictions relative to His first advent, and His experiences during the brief sojourn on this sin-cursed earth adding much confirmatory evidence that the prophecies were fulfilled in minutest detail; viz., incarnation, life, death, suffering,[69] Pre-s argumentatively interrogate, why should we not expect the same of the unfulfilled prophecies. Israel's rejection was foretold in plain unambiguous language, was fulfilled to the letter then why not apply an analogous rule to those predictions relative to their restoration? The latter are as explicit as the former, with this significant difference that there are "at least fifty times as many Scriptures about His Second Coming."[70] "A literal fulfillment of threatenings upon Israel argues a literal fulfillment of promise."[71] The amazing, absolute "literalness"[72] with which the prophecies of His suffering were fulfilled, furnishes the key[73] for those still awaiting realization. Indeed, in view of this "literal fulfillment" we would be the more culpable[74] if we spiritualize those prophecies concerning the glories to come. The New Testament itself "indorses" the literal fulfillment of unfulfilled Old Testament prophecies.[75] Such is the argumentation employed by Pre-s: many prophecies tangibly fulfilled being cited. Anticipating, let it be understood that a belief in a literal fulfillment of the prophecies does not yet mean a literal interpretation. These two are not identical; a fact which Pre-s obviously and sadly fail to recognize.

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[67] Eckman, *op. cit.*, pp. 269—271.

Brown, *The Hope of His Coming*, pp. 24—26.

[68] Bickersteth, *op. cit.*, pp. 2, 43, 98, 117 f.

Kellogg, Art. in *Bibliotheca Sacra, op. cit.*, p. 246, His whole book, *The Jews or Prediction and Fulfilment,....* is based on that argument.

Scofield, *op. cit.*, p. 128. Stroh, *op. cit.*, pp. 95 f. Riley, *op. cit.*, p. 16.

Chafer, *op. cit.*, pp. 25, 48 Silver, *op. cit.*, p. 209. Berkhoff, *op. cit.*, pp. 91—93. He quotes approvingly a long citation from Alexander Keith.

De Bereer, July, 21, 1919, p. 59, *idem,* Nov. 8, 1920, p. 338, *idem,* Jan. 7, 1926, p 415, *idem,* Mar. 7, 1928, p. 508.

[69] Wimberly, *op. cit.*, pp. 65, 220. Pankhurst, *The Lord Cometh,* pp. 31, 37.

Brookes, *op. cit.*, pp. 44—45, "We read the predictions uttered by the ancient prophets concerning His first coming, and find that they were literally and perfectly fulfilled even in the minutest particulars; for the place of His birth, His conception by a virgin, His lowly appearance, His rejection by Israel, the characteristics of His preaching and works, His entrance into Jerusalem upon an ass, His betrayal for thirty pieces of silver, the smiting and spitting which He suffered, the piercing of His hands and feet, the parting of His garments and casting lots upon His vesture, the offer of vinegar to Him to drink, the manner of His death and burial, and other details that would seem to us of very little importance were not only plainly foretold but precisely accomplished. It is not going too far, perhaps, to say, that if those who now think that the predictions of His second coming are not to be taken literally but figuratively had lived when the predictions just mentioned were delivered, they would have insisted on spiritualizing them away, declaring that the language demanded a two-fold or ten-fold sense."

[70] Wimberly, *op. cit.*, p. 220. [71] Gordon, *Ecce Venit,* p. 274.

[72] Pankhurst, *op. cit.*, p. 113. [73] Stroh, *The Next World Crisis,* p. 89.

C. BIBLICISM

A third characteristic of Premillennialism, wholly congenial to Judaism and nivelism is Biblicism. A doctrine is biblical which purports to be taught in the Bible and which is exegetically sustained. A doctrine is biblicistic when numerous texts are superficially gathered to support it with a "relative neglect of historical and scientific considerations."[76] In a sence we could circumscribe it as the difference between a dogmatic and biblical theology. By dogmatic theology I mean to designate the systematic presentation of the truth found in the bible, the rule of the *regula fidei* being rigidly applied to all its parts. The bible is source, not textbook of theology. Biblical theology dredges the bible for proof texts for each particular doctrine without due regard to the *regula fidei*, the consistency of the whole system. Biblicism is sympathetic to Judaism: more especially to the chiliastic or Apocalyptic Judaism. Porter has remarked, "Jewish Apocalypticism never belonged to the schools, it was a layman's theology."[77] Similarly the numercus Bible Schools graduating hundreds of lay-evangelists, un- or interdenominational, resent dogmatic, systematic, academic study. These pride themselves because they are not enthralled by denominational affiliations. The charge is that denominational schools, theological seminaries do not teach the Bible in its entirety, cover the plain sense of the words by their presuppositions, dogmatic predilections. The Bible is brought to the bar of dogma, interpreted to satisfy the exigencies of a preconceived system. On the other hand Bible Schools stand for the whole Word of God, do not stumble over the feeble and infallible wisdom of man, but unconditionally accept the Word. Haldeman says, "it is easy with an open Bible and Dispensational truth to 'bowl-out' Postmillennarism,"[78] which he had characterized as a seminary theology as contrasted to the Biblical theology of Pre-s. This does not necessarily mean, however, that Pre-s have an aversion to all dogmas. This would be far from the truth. One need but scan the "Doctrinal Statement" of the Fundamentalists, who are,, according to Bultema, by an overwhelming majority Pre-s.[79] Pre-s are evangelical in their creed and tenaciously hold to the great evangelical doctrines. But since Pre-s are averse to all dogmatic formulation of the truth, have produced no dogmaticians, these evangelical doctrines being merely accepted and supported by the proof-text method, it must be seriously questioned whether Pre-s could retain many of these truths if their principles were consistently formulated in a theological system. The lack of uniformity among themselves, the confusion of ideas relative to the eschatological scheme, the Pre mosaic made up of texts arbitrarily chosen and juggled together, cannot be satisfactory to the reflective mind. There is truth in the statement of Ferguson, that the confusion, the Babel of religions today, is due to the fact, that "religion has got out of the hands of the priests into the hands of the people."[80] God's special revelation is not given to stultify the mind, faith is not the antithesis of reason, but faith is a certain knowledge.

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[74] Harrison, *op. cit.*, p. 10.

[75] Gaebelein, *The Harmony of the Prophetic Word*, p. 16.

[76] Sheldon, *op. cit.*, p. 148 cf, Eckman, *op. cit.*, pp. 9 f., 15, 21, 238 f, 258, see also discussion on Biblicism, one of the most prominent of Puritan characteristics, in Bronkema's dissertation "The Essence of Puritanism," pp. 80—124, He says, p. 80, "Scripturalism [biblicism] .... denotes a lack of formulation into a system of what Scripture teaches, implies that the Bible is the codified Word of God, and so is indifferent toward systematic formulation of Bible teachings." "Puritanism regarded the Bible as the people's Book. The uneducated could read it, and imbibe its spirit," p. 83, "The Puritan principle of the plain Word of God explains their ecclesiology," [In the case of Pre, its undenominationalism], p. 84, The Puritan [and so too a Pre] has a high regard for Scripture, "as opposed to the logical productions of man," p. 86. For the very patent reason of their Biblicism, the neglect of the intellectual, the systematic, failing to attach sufficient value to dogmatics, Puritanism [so too Pre] can unite with such varied systems, see pp. 94—95.

"Soteriological emphasis on theological teaching, the anthropocentric viewpoint, confused terminology, all stand in intimate connection with Biblicism, if they are not always outgrowths of Biblicism," p. 110, It is certain that these characterizations apply with equal force to modern Pre. Bronkema linked the practical tendency of this theology with the Anglo Saxon character, which too is of application to the American mind.

I have commented earlier in this treatise concerning the voluminous use of Scripture by Pre-s, the proof-text method of Bible Schools. If I should make an at random choice, then I would direct the reader to Blackstone's book *"Jesus is Coming."* Almost without exception, popular Pre literature demonstrates this loose, arbitrary superficial use of Scripture: naked Biblicism.

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[77] Quoted by Rall, *op. cit.*, p. 104.

[78] Haldeman, *The Coming of Christ*, pp. 287—288.

[79] see *De Bereer*, Dec. 22, 1923, for a statement of the "Doctrinal Platform" of Fundamentalists, p. 373, and the Feb. 22, 1925, number for the "Doctrinal Statement," pp. 503—504.

In the number of Aug. 22, 1926, p. 159, he asserts that 80 % of the Fundamentalists are Pre.

Pre-s accept the Bible without reserve, as the Word of God, but insist on the right of giving their own interpretation of it. Any church or confessional explanation infringes on their inalienable right. A speaker at the first Prophetic Conference advised, that we "burn our libraries, break through all traditions, overturn all schemes.[81] In other words, we are to brush aside the work of God in history, the illumination and guidance of the Spirit through these nineteen hundred years as an impediment, an obstacle which hinders taking God at His Word. Following the Bible School method, we are to engage ourselves in a diligent study of the King James version aided by the Scofield references and notes in order that we may rightly divide the word of truth.[82] If Puritan Biblicism, a simple lay religion, a biblical christianity consistently carried out resulted in Independentism,[83] Pre Biblicism has as its consequence, undenominationalism. Already in the movement of Miller we noticed this tendency; in modern Pre it is everywhere evident. This Biblicism, indifference to systematic formulation of the truth, accounts for the fact that Pre is so readily assimilated by the different faiths. Like American Evangelical Christianity, it is intensely practical,[84] making much of biblical exposition, stressing the practical utility[85] of their belief at the expense of doctrinal formulation and definition. Practicalism, too, is peculiarly well adapted to the American spirit. Pre-s like the Adventists profess the bible to be the only norm,[86] the only court of appeal,[87] and regard with suspicion and diffidence every systematization of the truth in confessional creeds or dogmas.[88] It is true, any system of doctrine which loses its grip on

[80] Ferguson, *op. cit.*, pp. 13—14.

[81] Quoted by Briggs, Art. in *Lutheran Quarterly*, *op. cit.*, p. 244.

[82] David, *op. cit.*, p. 9. David tells us that as soon as the truth of the Lord's Second Coming was revealed to him, he "began to read the Bible four or five hours a day."

[83] Bronkema, *The Essence of Puritanism*, p. 94.

[84] Carroll, *op. cit.*, p. lxiv.

[85] Gray, *Prophecy and the Lord's Return*, pp. 33—34.

[86] Loofs, Art. *Adventisten*. P R E, vol. I.

[87] Stroh, *op. cit.*, p. 112.
Russell, *Het Goddelijke plan der Eeuwen*, p. 4.

[88] Hospers. in *De Bereer*, June, 7, 1923, p. 12, asserts that Torrey, Gaebelein, Scofield, Neighbor, [all sworn Pre-s] mistrust dogmatics and are charmed by Biblical Theology and thus arrive at Antinominianism,.... that their method of bible study is superficial.

practical life degenerates into intellectualism, formalism, dead orthodoxy and dogmatism. But equally true is it that a system which overemphasizes practicalism, bent on stressing practical utility soon becomes a prey to subjectivism, false pietism and mysticism.[89] If one is championed at the expense of the other, ultimate deterioration and ruin follows in one's wake. The two must complement each other. Dogma is not the private belief of individuals but is the formulation of a truth taught in Scripture by the church; has binding authority for its members, is not an adequate expression of truth, nor on a level with the Bible itself, but ever appellable to it. Indifference to dogma necessarily exalts another tendency, viz., individualism or subjectivism and its concomitant, mysticism. Lacking a comprehensive grasp of biblical truth, freed from dogmatic restraint, each individual with a desire to let the "plain word speak," and with a nivelistic exegetical rule, makes the Bible a wax nose, fashions and moulds it to satisfy personal whims and fancies. It is not enough to merely express a belief in an infallible word: satan does the same and trembles before that word. Indifference to an objectification of the faith of the church in dogmas results in a subjective faith and in the measure it "minimizes dogma it favors Biblicism. Dogmatic retardation and Biblicistic advance go hand in hand."[90] Pre-s boast that they as students of prophecy have a special insight into its deep mysteries. This subjective, spiritual illumination is the Montanistic characteristic found in all chiliasm. It attempts to cut the gordian knot of the historical progression of christianity, claiming that the spirit in our hearts illuminating the infallable word is sufficient. Its pessimism regards history as a retrogression rather than a progression. Ignoring that Christianity is based on historic facts,[91] emphasizing the spirit and an infallible word, Pre-s open the sluices to subjectivism. Harrison[92] quotes Frost as saying, "Whenever the Church becomes Biblical and spiritual this doctrine of the premillennial advent revives." Pre does not flourish in churches that have a well-defined, carefully formulated doctrine. Dogmatic laxity, unsystematic temper, simply believing; in such a field Pre reaps its harvest. Lacking a comprehensive theology to bear upon their thinking; devoid of a reasoned principle of exegesis; the Pre scheme is a hopeless confusion. Indifferent to systematic thinking, their eschatology does not fit into the frame of a consistent Christian view of life and existence.[93] Evangelistic, revivalistic movements, not aiming to discredit the rich blessings they were instrumental to bestow, are, nevertheless not the golden age periods of the church of God. It may seem to be such, superficially, employing the arithmetic method of counting converts, but history proves that such biblicistic revivals mark an exceedingly small advance, if any, in the historical progress of doctrine; viz., formulated, systematized truth.

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[89] Berkhoff, *op. cit.*, p. 24.

Kuyper, *Calvinism,* p. 251, "A Christianity which does not prove its worth in practice, degenerates into dry scholasticism and idle talk."

Case, *op. cit.,* pp. 201, 203.

[90] Bronkema, *op. cit.,* p. 101.

[91] Hepp, *op. cit.,* see discussion, p. 23.

[92] Harrison, *op. cit.,* p. 79.

Pre-s thus far have not favored us with a statement of their theology, and like modernism it is doubtful if they ever will or are able to do so. We read to weariness that they preach the fundamental truths of christianity, but save for the one point of a theological system, eschatology, which in the present Pre scheme, is a hopeless confusion of terms and conceptions, the subjects comprising the other loci are merely mentioned without any elaboration. Averse to all metaphysics, repudiating philosophic language and conceptions as rationalistic, they prefer to use the language of Scripture, whose simplicity has a strong appeal to the lay mind: the Bible-school type of Evangelism. When pressed for consistency the inevitable leads to an arbitrary manipulation of the scripture. Scofield informs us that the "interpretation of the prophecies is literal as to Israel, typical as to christians,"[94] and that we must distinguish in the gospels between, "interpretation" and "moral application," for "much in the gospels which belongs in strictness of interpretation to the Jew or the Kingdom, is yet such a revelation of the mind of God, and so based on eternal principles as to have a moral application to the people of God whatever their position dispensationally."[95] Haldeman gives vent to the same idea. Says he, "The Word of God is so delicate, so fine in its affinities, needs to be carefully related, that the broadest and strongest, the most fundamental doctrines, if not reverently handled may, at times seem to disturb the balance of truth and cross the lines of thought; . . . . .a passage of Scripture contains threads that are woven through distinct dispensations or parts of the same doctrine: to make difficulties with any doctrine is just as easy as throwing stones."[96]

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[93] Robertson, *op. cit.*, p. 130. [94] Scofield, *op. cit.*, p. 198.
[95] *idem,* p. 990. [96] Haldeman, *op. cit.*, p. 288.

In distinction from Calvinism which is a theocentric theology, Pre, in so far as we can speak of it as a system, is, according to one of their own spokesmen, Christocentric.[97] We would naturally associate this with a Biblical Theology. But as Christocentric theology has a tendency to become anthropocentric, this too can be said of Pre. The entire outlook is not simply the glory of God, but is directed to the glorious millennium, a semi-heavenly, semi-earthly existence in which indeed, Christ will be glorified, but more especially does the point of interest concern the millennal felicity of man. The center of gravity is not God and realities superior to earthly relations, but man and earthly goods.[98]

D. PESSIMISM

Lastly, Premillennialism is pessimistic. It represents a "philosophy of despair." Its tone of pessimism and depression "tarnishes the brightness" of outlook on life and views the world with an ominous forecast. In spite of repeated oratorical exclamation and eloquent rhetoric declaring that we as the body of Christ, need not look for signs,[99] for this evidently would destroy the doctrine of the imminent coming and the Rapture which may happen at any moment, yet I have read but a very few Pre writings which do not devote considerable space to the signs of the times. Haldeman has devoted a bulky volume to the theme alone. Several summaries of these signs, chief being the budding of the fig three, have been given, one out-doing the other in analytic skill.[100] Zionism greatly enhanced the cause of dispensationalism and when Jerusalem was taken by the English during the last great war, Pre hopes and anticipations knew no bounds. It aroused a sense of enthusiasm as did the great comet of 1843 and the strange phenomena of shooting stars for Miller's followers.[101] Men saw prophecy visibly fulfilled before their eyes. These tangible tokens were regarded as unshakeable proof for the veracity of God's word. Men saw a Jewish state, a rebuilt temple on the horizon: the next thing on the docket! We may allow for some difference of opinion as to our estimates of the Zionist movement, but personal observation of its most enterprising city, Tel Aviv, and personal conversation with a number of Abraham's descendants according to the flesh, causes the writer to assume an exceedingly skeptical attitude toward the entire movement. Mauro claims that it reached its apex in 1926, and that since then it has been "palpably a dying enterprise."[102]

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[97] Bultema, *De Bereer,* Nov. 8, 1920, p. 328, See also his *"De Typologie der Schrift,"* p. 8.

[98] Gilbert, *The Revelation of Jesus,* p. 61.

[99] Haldeman, *op. cit.,* p. 321.
Scofield, in *The Coming and Kingdom of Christ,* p. 182.

[99] Haldeman, *op. cit.,* p. 321.

[100] Blackstone, *op. cit.,* pp. 228—241, He names the following: Prevalence of Travel and knowledge; Perilous times, Physically, Politically, Socially, Distress of the Nations; Spiritualism; Apostasy; World-wide Evangelism; Rich men; Israel; Zionism.
Haldeman, *The Signs of the Times.* See table of contents.
David, *op. cit.,* pp. 93 f.
Harrison, *op. cit.,* pp. 45—59, The Portents of Christ's Coming again.
Wimberly, *op. cit.,* pp. 83—95. Morgan, *op. cit.,* pp. 93—94.
Riley, in *The Coming and Kingdom of Christ,* pp. 98—109.
Bultema, *Maranatha,* pp. 60 f.
De Bereer, Derde Jaargang, p. 105, Vierde Jaargang, p. 51, Achtste Jaargang, pp. 74—76, He sums up 70 signs!

Pre-s refuse to acknowledge the forces of good at work in the present age. Wimberly quotes a striking resumé of what our world-system, twentieth century civilization, includes.[103] He claims that these contrivances, agencies and organizations are all set into action to "conquer the world for the welfare of men;" for men of every hue there is opportunity to find herein "latitude for the fullest gratification; but no one seems to find it."[104] It is just during periods of greatest distress, national or world disturbances and calamities that Pre has flourished. Merrill observes "it awakens a morbid feeling of discontent, ... a fretfulness and impatience and unhealthful looking for a vengeful visitation upon the prevailing ungodliness and upon ungodly men."[105] Satan has usurped the throne and is at present the "god of this world."[106] This world is abounding "if not ever growing" in wickedness.[107] People have become "lovers of self, ... of money, boastful, haughty, railers, disobedient to law and rightful authority, unthankful, unholy, without natural affection, implacable, slanderers, without self-control, fierce, traitors," etc.[108] They declare that Christendom and the church is bankrupt, theological seminaries disseminate "Jericho theology," are nests of heresy, that the pulpits are occupied by false prophets, the church is in the Laodicean stage of luke-warmness, soon to be spued out of the Master's mouth. The "birds of the air and the leaven" in the parables of Mt. 13 represent the nominal christians, "hypocrites, which have lodged in the church." While the world has advanced intellectually, the trouble of the heart is not cured. "Civilization and Refinement are not the Source of Holiness. They may elevate the head, while the heart is untouched. The gilded palace of sin is as certainly the gateway to hell as the darkest den of vice."[109] Since the coming of Christ is imminent, Pre-s look upon the present hour as one "in which the darkness in man and the evil in Satan are holding high carnival." The world will gradually grow more indifferent to the Gospel, "iniquity will abound, lawlessness prevail... the professing church will grow more and more corrupt in doctrine and worldly practice".[110] A speaker at the 1886 Prophetic Conference stated that the "church and the world are destined to grow morally worse until the end of the age," and that it will end in "diabolical wickedness."[111] Andrews admits the validity of the accusation that their view is pessimistic, but marshalls this counter argument, "Is to see this growth of evil pessimistic?"[112] While it is not pessemistic to take cognizance of the evil round about us, it certainly is not commendable to be continually staring at it with the neglect of seeing any good.

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[101] Sears, *op. cit.*, pp. 37, 39, 40 f., 45, 101.

[102] Mauro, *op. cit.*, pp. 239, cf. pp. 238—240, cf. Lamprecht, H. A. *Het nationalisme in de Joden Zending,* 1915.
Nes., J. van, Art. Zionisme in *Chr. Encyclo.*
Nes, J. van, Art. Zionisme in *Antirevolutionaire Staatkunde,* Jan. 1930.
Gispen, W. H., Art. Het Zionisme, in *Geref. Theologisch Tijdschrift,* Feb. 1930, pp. 410—428, Gispen believes that the promised return of the Jews to Palestine was fulfilled in the return from the Babylonian captivity and in the Messiah. cf. p. 427.

[103] Wimberly, *op. cit.*, p. 21, "Monarchies, republics, despotisms, laws, customs, traditions, corporations, syndicates, trusts, banks, clubs, brothels, brotherhoods, colleges, theaters, saloons, race-tracks, gambling halls, trade's unions, philanthropies, inebriate homes, prisons, forts, reformatories, insane asylums, sanitariums, temperance societies, libraries, cemeteries, courts, legislatures, lobbies, stock markets, department stores, insurance companies, newspapers, magazines flying ships, automobiles, navies, armies, high explosives, diplomacies, peace tribunals, hypnotism, spiritualism, Christian Science, Higher Criticism, New Thought, Woman's Suffrage, White Slaves, and religious systems."

[104] *idem,* p. 21. [105] Merrill, *op. cit.*, p. 155. [106] *idem,* p. 18.

Whereas some people naturally have a dark and dismal view of this life, the pessimism expressed in the above statements could be explained as a pathological condition. This, however, is sadly not the case with Pre-s. It is true, constant thinking in that line will lead one into the Pre sickly attitude towards the present world and the God-given task to alleviate its suffering and misery. The pessimism of Pre is inherent, belonging and logically related to the whole system. The world, church, men, must grow worse, world disturbances, wars, calamities of every sort must continue, a gradual deterioration, retrogression on every hand must be observed. If not, then Pre fails as a system. These are the "perilous times," "the beginnings of sorrows," the "Last Days." The shadows are lengthening; the Times of the Gentiles is fast drawing to a close. "If we are mistaken now as to the presence of a religious 'falling away' then all the hopes and arguments of premillennialism dissolve into thin air."[113] This age must be incurably evil; Pre-s despair of the moral and spiritual forces and agencies to effect a change for the better; their pessimism is a dogmatic position in accordance with their system. The only ray of light, the only hope, is the coming of Christ. Divine catastrophic intervention, the apocalyptic ideal, an epochal crisis is necessary to close this aion, vindicate the righteous, punish the wicked and to start human history under wholly different conditions than those now existing. The Kingdom, now postponed, will be established only by the returning King; it can not nor is it destined to come "gradually in a spiritual way."[114] Such pessimism is an out-of-joint view of christian life and service; is a "violent anachronism" in our twentieth century civilization. While we reject all evolutionistic theories or expectations, progressive sanctification of men and society which logically either spiritualizes the second coming making it unreal, or deny it outright, we likewise with the same resoluteness reject Pre pessimism, a gospel of lost hope. We do not ignore evil, nor are we insensible to the "signs of the times." They represent the mighty conflict that is being waged between God and Satan; the forces of light and the forces of darkness. Nevertheless this world is God's world still. He must reign supreme in every realm of human existence. Our task is not to be instrumental in calling out a few for Christ: but of winning the world, in preparation for His coming. This enables us to recognize the good, encourage every instrumentality that is set into action to accomplish this end. The supreme goal of our life, its sole aim and lofty purpose is not to hasten His coming in order that we should revel in the bridal supper, the Rapture or desire a period of millennial felicity, an anthropocentric ideal; but to advance His Kingdom to the end that God Triune be glorified; a theocentric ideal, *Soli Deo Gloria!*

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[107] Seiss, *The Last Times*, pp. 40 f., cf. pp. 299 f.

[108] Seiss, *Millennialism and the Second Advent*, p. 61, See, pp. 60—62, 23.

[109] Blackstone, *op. cit.*, p. 95, 147, 150.

[110] Haldeman, *op. cit.*, p. 13, 3.

[111] Frost, *Prophetic Studies of the International Prophetic Conference*, 1886, p. 166.

[112] Andrews, *op. cit.*, p. vii.

[113] Wimberly, *op. cit,*, p. 71.

[114] Gaebelein, *op. cit.*, p. 186.

CHAPTER IV

THE MODERN PREMILLENNIAL SYSTEM

We shall now consider some of the prominent features of Premillennialism, some common to all chiliasm, others novel developments of American Pre which are all logically connected in some way or other with the characteristics outlined above, viz., Judaism, exegetical-nivelism, Biblicism and pessimism.

A. APOCALYPSE. XX : 1—10

The fundamental basis for a theory of the millennium, Pre or Post, is the *Apocalypse* of John XX : 1—10.[1] Almost in a single breath, in the span of a few verses we read of thousand years, six times in succession, and this is the only passage in the entire word where it is found; not a solitary collateral text[2] can be found in Scripture which specifies such a period of fixed, limited duration.[3] This obscure passage, its highly symbolical, figurative language, analogous to the entire book, has baffled every exegete. Remarkable indeed, is it, that so much "dogmatism and grand anticipation" should be founded on a solitary passage of Scripture, and that in a book "the most difficult, mysterious and uncertain in the whole volume of inspiration."[4] "Because it includes the millennium in its compass," remarks Kliefoth as he approaches the study of the *Apocalypse*, it has been more than any other part of the Book tortured by tendency-exposition into a variety of divergent senses."[5] The symbols and figures it contains still conceals great mysteries, whose meaning has taxed the ingenuity of lay and professional students for twenty centuries.[6] A nivelistic interpretation of this allegorical language, consistently applied brings the book into a hopeless confusion with other explicit statements of Holy Writ.[7] In truth, those who attempt an explanation of this chapter tread "enchanted ground," for here we are led into the realm of unfulfilled prophecy, where it becomes us to "step reverently and carefully, knowing that our perception of the lights along the pathway is necessarily imperfect."[8] Thomas remarks, "It has suffered much from saints without scholarship and from scholars with no pretense of sainthood," and it is to be questioned "whether we are yet in a proper position to understand its sublime and terrifying visions."[9] A prophecy which unfolds to our vision such a gigantic drama, with "Heaven, Earth, Hell on the stage, and God, Man, Christ and Anti-Christ" playing "the title-roles,"[10] a scene is displayed which bewilders and overwhelms our minds with the vastness of its conception. *Apocalypse* XX is the one grand pillar of truth[11] upon which many a fantastic theory of chiliasm has been built,[12] each one in turn dazzling the imagination of many a saint,[13] exciting elevated and devout emotions,[14] which each in their turn ignominiously exploded, history proving the scheme false or common sense repudiating it because of the vagaries to which it led. The history of chiliasm and the interpretation of the *Apocalypse* go hand in hand. Semisch's remark is not overdrawn; "Die Geschichte des einen ist fast durchweg die des Andern."[15] Indeed it is a most damaging argument against the whole Pre scheme, since it rests upon a nivelistic construction of such a "highly-wrought prophetical representation."[16] Such a gap in history a "sacred hiatus, holy parenthesis,"[17] an aion of a thousand years, wholly different from this present dispensation, and yet even so entirely foreign to what we shall experience in eternity, is a figment of the imagination, and finds no countenance in any other Scripture.[18] It is opposed to the whole trend of New Testament teaching and is "intrinsically alien, both to the general principles and to the express teaching of the christian oracles."[19] Since we are directed to a single passage of Scripture which explicitly mentions such a definite period, and that in a book of sacred symbols, it cannot be said to savor of propriety, of "doctrinal proportion to bring it to the front, and make its validity vital to the faith."[20]

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[1] Oswald, *op. cit.*, p. 258. Atzberger, *op. cit.*, p. 261.
Hodge, A. A., *Outlines of Theology*, p. 569.
Haering, *Die Christliche Glaube*, p. 587.
Weiss, *op. cit.*, p. 12. Greijdanus, *op. cit.*
Beet, J. Agar, *A Manual of Theology*, p. 479, 482. Salmond, *op. cit.*, p. 248.
Eckman, *op. cit.*, p. 204.

Berg, *op. cit.*, p. 129. Rev. 20 : 1—6 is the "citadel of the doctrine of the millennium.

Sheldon, *op. cit.*, p. 139, "Only the book most prodigal of poetical symbolism in the whole canon of Scripture broaches the idea, and this one book contains only a single brief passage that carries any suggestions of a millennium."

Berkhoff, *op. cit.*, p. 28, "Natuurlijk nemen wij ons uitgangspunt in Open. 20. Dat is toch de klassieke tekst voor ons onderwerp."

Briggs, *The Messiah of the Apostles*, p. 350, "Any doctrine of the Millennium stands or falls with the proper interpretation of the passage, Rev. xx : 1—10 for this is the only portion of Holy Scripture in which there is any reference to such a period of a thousand years."

[2] Berg, *op. cit.*, pp. 50 f. [3] Erdman, *op. cit.*, pp. 63—64.

[4] Seiss, *Millennialism and the Second Advent*, pp. 18—19.

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[5] Kliefoth, *Die Offenbarung der Johannis*, III, p. 254.

[6] Brown, *op. cit.*, p. 233.

[7] *idem*, p. 259, "A non-literal interpretation of poetic symbolic figurative language, does not detract from its weight and validity—it is the only way to avoid making language false and ridiculous....to interpret it literally is to make it false.

Eckman, *op. cit.*, p. 218, "It is—an impropriety to interpret it in any hard and fast literal sense."

[8] Merrill, *op. cit.*, p. 152. [9] Thomas, *op. cit.*, p. 157. [10] *idem*, p. 157.

[11] Berg, *op. cit.*, p. 133. [12] Terry, *op. cit.*, p. 374.

[13] McLaren, *op. cit.*, p. 342. [14] Merrill, *op. cit.*, p. 152.

[15] Quoted by Deijll, *op. cit.*, p. 18, cf. Moule, *op. cit.*, p. 111.

Pre-s unduly burden this keystone to their system, by exhausting the unfulfilled Old and New Testament prophecies in this millennium. Exceedingly scanty are the Pre deliverances on eternity; in fact, they have so completely emptied the content of our hope in the millennium that very little remains for a description of the eternal state. Their principle of nivelism compels them to accept this highly figurative passage literally. Once having accepted such a millennium, they make drastic attempts to bolster it by collateral material. The bulky volume of West, *The Thousand Years in Both Testaments*, being a fair sample. He ramages through the entire Bible, but cannot point to a single text to support this thousand year idea. The passages and phrases adduced can only be convincing to those who wish to find what they seek. He says in the opening pages, "What we find in the New Testament as its outcome in respect to the ages and kingdom, has already lain in the bosom of the Old Testament from the beginning. The closing part of the New Testament (Rev. XX : 1—7) is but the full flower of which the opening part of the Old Testament was the precious seed, the Kingdom, one and the same in essence all the way. Nothing appears in the later revelation that was not hid in the earlier; nothing in John that was not in Moses. . . . . . Such is the organic and genetic character of revelation and of prophecy, that if 'the thousand years' are not in Moses, the

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[16] Patterson, *op. cit.*, p. 224. [17] Eckman, *op. cit.*, p. 228.

[18] Kliefoth, *Christliche Eschatologie*, pp. 183 f., p. 188, Kliefoth remarks: "Ein Friedensreich, wie nach den Chiliasten das Millennium sein soll, ist darnach auf dieser Erde unmöglich.". . . ."Wie halten demnach dafür, dass die Lehre vom 1000 jährigen Reiche in der Weissagung der N. T. nich begründet, mithin nicht ein Dogma sondern eine des Schriftgrundes entbehrende Hypothese ist."

[19] Thomas, *op. cit.*, p. 165. [20] Sheldon, *op. cit.*, p. 140.

Psalms and the Prophets, they have no right to be in John."[21] Gray, Dean of the Moody Bible Institute at Chicago, claims that wihle "this [Rev. XX : 1—7] is the only place in the Scripture where the 'thousand years' is named specifically, yet nevertheless the period itself is identified in many ways throughout the Bible."[22] He then proceeds to demonstrate that the period to which this phrase refers is named "again and again." He says, "we quoted Moses, David, Isaiah, Amos, Peter, Paul, John and Jesus Christ."[23] A distinction absolutely essential to the Pre scheme is the two aions, two ages with the corresponding judgments, peoples, cities and all other *externalia* which completes the picture. It is certain, however, that nowhere in the Old Testament can such a distinction be found.[24] Invariably do we read that the state of felicity toward which their eyes were directed was to be "forever and ever" "everlasting": not a single passage can be singled out favoring a blessed state of limited duration. Pre-s cunningly and piously manage to squirm out of the difficulty. West dogmatically affirms that forever does not mean forever but "simply unbroken continuance up to a special epoch,"[25] and this, we must remember, is asserted by one who aims to take God at His word, the plain sense of the word! I confess it is beyond my comprehension how on the principle of nivelistic-literalism, and on this only Pre owes its existence, "forever and everlasting" can mean a thousand years. Brookes attempts a pious argument and insists that if it be urged that these words prove too much, we must reply that "the mind that is thoroughly subject, not to feeble and fallible human reason, but to the word of God, would not stagger at the promise through unbelief," which he illustrates by the answer of a humble old Christian to the question of a sneering skeptic, "Do you believe that Jonah swallowed a whale?" The answer being, "No, I do not, but if God's word had said so, I would have believed it."[26] On such a basis faith becomes a leap in the dark; words cease to have meaning, and argument is futile.

The *Apocalypse* XX : 1—10 in reality contains nothing essential to the Pre scheme,[27] save the symbolical number thousand.

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[21] West, *op. cit.*, p. 10.
[22] Gray, *A Text-Book on Prophecy*, p. 115.
[23] *idem*, p. 131.
[24] Brown, Art. Millennium in H D B.
[25] West, *op. cit.*, p. 349. [26] Brookes, *op. cit.*, pp. 392—393.
[27] Bavinck, *op. cit.*, pp. 754 f. Hoekstra, *op. cit.*, p. 121 f.

Pre-s must assume something which cannot be found in the passage and after making this assumption proceed to make the rest of the bible conform to it. Silver finds in Rev. XX : 4, a "summary of the whole tenor of Bible teaching."[28] It is the "reign of Christ and His faithful ones in the restoration of the earth."[29] Underlying the entire crude and fantastic millennial scheme, is the tacit assumption of the validity and correctness of the nivelistic interpretation of this passage.[30] Refuting the argument that the explicit statement of the millennium only appears in this symbolical book and, therefore, unsafe to build a theory on it, Blackstone says, that this is glaringly superficial, for the Jews in the Talmud frequently expressed that "the Messianic Kingdom would last for a thousand years," a fact "commonly believed among the Jews."[31] He further asserts that the "division of time into sevens, or weeks, permeates the scriptures. . . . . Upon this rock of sacred sevens we can consistently, with the Jews, base our conclusion as we have the scriptural week, week of weeks, week of months...... years...... seventy years......times......week of olams or aions......so we also have the great week of millenniums. Six thousand year days of labor and then the Millennium, or blessed seventh thousand years of rest."[32] This statement clearly proves the Judaistic character of Premillennialism, for just in these pseudepigraphic apocalypses do we encounter these notions relative to a Messianic reign of limited duration; a rule which was considered an *interregnum* between now and eternity. Blackstone errs, however, in his positive assertion concerning the thousand years, for even among the Jews relative to this point several theories of widely varying duration were advanced.[33] In glowing terms this millennium is portrayed, equal-

[28] Silver, *op. cit.*, p. 227.

De Bereer, July, 22, 1925, Bultema quotes words of Prof. Carl Blomgren, "The Millennial reign of Christ forms the grand climax of all prophecy, and the goal of all history, whether human, cosmological or spiritual. Beyond that golden age there can be only one more stage, that of eternal bliss, where no sin or pain, or death exist any more." He complains that many "spiritualize away all references in the Bible, to the Kingdom, and apply them to the Church. No wonder they get confused, and the Bible becomes a puzzle to them and the plan of redemption gets very hazy."

[29] Wimberly, *op. cit.*, p. 170.

[30] Morgan, *op. cit.*, see vii. The Golden Age, pp. 115 f.

Scofield, *What do the Prophets Say?*, pp. 142 f, 159 f.

Haldeman, *op. cit.*, p. 1, "The fact of such a [millennial] reign is set forth in Rev. 20 : 4." cf. pp. 153 f.

[31] Blackstone, *op. cit.*, p. 38. [32] *idem*, pp. 38—39.

[33] In 4 Ezra the duration was 400 years, II Enoch 1000. In the Talmud, cf.

ling in imaginative picturesqueness the fascinations revealed in the Jewish apocalypses.[34] "A painless, tearless, sorrowless state, the reproach taken from the Jew, the veil taken from the nations; and death swallowed up in victory; the Bridegroom rejoicing over His Bride; a festive Jubilee; Jehovah dwelling with His people—eternal splendors streaming everywhere."[35] "What a picture of life!" exclaims Wimberly, "What wonderful fountains of joy will spring up—no more weeping! The undertaker will be scarcely known in that glad, glorious day."[36] Yet the millennium, however glorious, is not to be compared to eternity; it is still far from the perfect state.[37] "The eternal state," observes West "will differ as greatly from its previous form in the millennial state as the millennial form will from our present form."[38] It will be a state of existence here on earth, a living as we are today, only under conditions that will be "Edenic and sublime."[39] The millennial, Christocratic *interregnum* is a connecting link,[40] a preparatory step to eternity.[41] Yet this state of existence is radically different for the church as Bride of Christ and for Israel His chosen race. Sharp differentiation must be made between the two;[42] Israel enjoys

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Sanh. 97, 99a, a great variety, 40, 70, 3 generations, 365, 400, 600, 1000, 2000, 7000, — see Biram, Art. Mill. in Jewish Encyclopedia.

Harnack, Art. Mill., *op. cit.* Kliefoth, *op. cit.*, p. 126.

Briggs, Art. in Lutheran Quarterly, *op. cit.*.

Drummond, *The Jewish Messiah*, p. 315 f. Bavinck, *op. cit.*, p. 729 f.

Salmond, *op. cit.*, p. 250, note. McCown, *op. cit.*, p. 123.

Charles, *Eschatology, Hebrew, Jewish and Christian*, pp 276—277.

Kautzsch, *Die Apokryphen und Pseudepigraphen des A. T.*, II, p. 423.

[34] Schaff, *op. cit.*, vol. I, p. 155, Commenting on these Messianic expectations then extant at the time of Christ propagated in the Jewish *Apocalypses* he says; "In all of them the Messianic Kingdom, or the Kingdom of God, is represented as an earthly paradise of the Jews, as a Kingdom of this world, with Jerusalem for its capitol."

cf. Baruch, xxix : 5, Iren. Adv. Haer, V : 33.

Charles, *op. cit.*, pp. 270—273.

Charles, *The Apocalypse of Baruch*, pp. 54 f.

Case, *op. cit.*, p. 106.

[35] West, *op. cit.*, p. 14. [36] Wimberly. *op. cit.*, p. 188.

Haldeman, *Ten Sermons on the Second Coming*, pp. 732 f.

Bultema, *Maranatha*, pp. 278 f.

[37] McNeil, *Even So Come*, p. 63.

Seiss, *op. cit.*, p. 78, quoting West, "That the Millennial Age is not the Final Age is made clear in both Testaments."....

De Bereer, Mar. 7, 1927, In answer to the question whether or not there will be sin during the Millennium, Bultema answers, "Ja, maar geene openbare en duurzame." cf. Jan. 17, 1922, p. 544.

[38] West, *op. cit.*, p. 14. [39] Wimberly, *op. cit.*, p. 188. [40] Ottman, *op cit.*, p. 472.

[41] Berkhoff, *op. cit.*, p. 81. Bultema, *Maranatha*, p. 291.

[42] Bultema, *op. cit.*, pp. 198 f, 274 f. Ottman, *op. cit.*, p. XXV.

De Bereer, Apr. 7, 1924, p. 562, Sept. 22, 1926, pp. 215—217.

millennial felicity on earth, serves an earthly King: Christ Himself, or His representative. Someone suggested the resurrected David as a possible choice for the position,[43] worshipping at an earthly, renovated, and glorious Jerusalem, blessed with earthly, material blessings: while the church is hovering somewhere between heaven and earth, with a heavenly, holy Jerusalem, also soaring in some ethereal sphere, its members having spiritual bodies, blessed with heavenly goods. "There will be saints to reign with Christ in glory everlasting in the New Jerusalem and there will be also such as are in the renovated earth, but who are not exalted to the highest state of glorification."[44] The Epistles we are informed by Gaebelein speak sparingly of the Millennium, since they have to do with the church and it [the church] "belongs to the heavenlies, and she is not to be blessed with the earthly things and expect a fulfilment of earthly blessings."[45] Such a distinction is purely arbitrary and results in a hopeless confusion when consistently applied. Older chiliasm spoke of two resurrections, a double *parousia,* two judgments, etc. temporally separated by the thousand years. Modern Pre has developed more fanatic views: we now have at least three resurrections, as many judgments and although Pre-s cunningly argue but one *parousia,* virtually it falls apart in three stadia, viz., at the rapture, a coming for; seven years later at the revelation, a coming with; and a final appearance at the end of the thousand years. The resurrections they construe likewise: a resurrection of the dead saints who belong to the church at the rapture; a resurrection of tribulation after the colossal woes of Daniël's seventieth week; and a general resurrection of the remaining dead at the close of the millennium. Since Israel and the Church are principally and eternally separated, form two peoples, the Old Testament saints cannot be resurrected with the saints at the rapture. No plausible reason can be found, however, why they should be excluded from the millennial felicity, therefore, some provision must be made for them, either a separate resurrection or some other compensation. Indeed, such "puerilities" scarcely deserve refutation. The conception of such an *interregnum* is Judaistic, erroneous, in flat and flagrant contradiction with plain, unenigmatic statements of Christ and the general tenor of divine revelation. Though antiquated in the sense

[43] Bultema, *De Bereer,* July, 22, 1922, pp. 85—86.
[44] Gould, *The Restitution of all Things,* p. 143.
[45] Gaebelein, *op. cit.,* p. 205.

that "doubling" should now be changed to "tripling" or "multiplying," Kliefoth's remark is to the point when he characterizes the chiliastic program a "Phantasiegebildes"[46] "ein erträumtes Zwitterding,"[47] and further remarks, "Zu allen diesen Verdoppelungen ist der Chiliasmus gezwungen, weil ja die Katastrophe. welche durch die Wiedererscheinung des Herrn aus den einen Aeon in den anderen hinüberführt, nach ihm zwei Mal, erst beim Uebergange aus diesem Zeitlauf in das Millenium und dann beim Uebergange des Letzteren in das regnum gloriae eintreten muss," .....that "das N. T. nur zwei Aeonen, den jetzigen Zeitlauf und die absolute Vollendung, und den zu Folge nur Eine Parusie, nur Einen Antichrist, nur Eine Auferstehung, nur ein Endgericht kennt und dass man, wenn man z.B. aus Offenb. 20,5 eine zwiefache Aufersthehung herausliest, nur abermals die Apokalypse in onversöhnlichen Gegensatz zu dem sonstigen N. T. bringt."[48]

As Pre has its own theory relative to unfulfilled prophecy, so too does it advance an interpretation of the *Apocalypse*. No book of the inspired canon has been subject to so much *tendency interpretation*, an explanation framed to satisfy the exigencies of a preconceived theory. Let it be frankly admitted that every theory is burdened with difficulties. On no subject should one exercise greater dogmatic reserve. Reverent scholars who hold high the absolute authority and infallibility of the Word, holy and saintly men are not in agreement. The general opinion is quite well expressed by Briggs that "among scholars......the key of the Apocalypse has not yet been found."[49] On no other book of the canon

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[46] Kliefoth, *op. cit.*, p. 188. [47] *idem*, p. 190. [48] *idem*, p. 189.

[49] Briggs, *The Messiah of the Apostles*, p. 284.

Hepp, *De Antichrist*, pp. 109 f., favors the endgeschichtliche method of interpretation, He says, "In zijn openbaring duidt alles op het einde," quoting the following from Kuyper in the *Heraut*, No. 2070, "De Apocalyps geeft niet de historie van de twintig eeuwen, die nu bijna doorworsteld zijn, maar eeniglijk wat nog te komen staat en te wachten is, als het einde ingaat. Hoelang dit nog van ons af is, weten we niet, en evenmin weten we, hoevele jaren de vervulling van wat de Zegels en Bazuinen en de Phiolen ons aankondigen, nemen zal. Niets belet immers, dat dit alles zeer snel 't één op 't ander volgen zal. Zelfs is niet uit te maken, of 't alles op meer dan één enkel jaar beslag zal leggen. Slechts aan dit éene moet worden vastgehouden, en wel hieraan, dat al 't geen in de apocalypse van af hoofdstuk zeven ons wordt aangekondigd, er nog niet was, noch is, doch alsnog komen moet, en alzoo wacht op de vervulling. Alleen zoo kan de apocalypse verstaan worden, en alleen zoo beantwoordt deze voorstelling omtrent hetgeen te komen staat, aan de vergezichten, die voor ons oog worden ontrold."

It is however also true that Kuyper made statements allowing of a slightly different interpretation, f. i. in his *Dictaten Dogmatiek*, "Locus de Consumm.

Sae," p. 220, he says, "De grondgedachte van het boek der Openbaringen mag en moet toegepast op het verleden, zoowel als op het heden der kerk." Again, p. 252, "Want de Openbaring teekent ons den strijd, die woelt in elk menschelijk hart. Als eenmaal de laatste band der zonde uit ons hart wordt afgesneden, dan is dat het ondergaan van Satan in ons hart, het eindelijk verbreken van het contact tusschen ons en den Satan."

cf. also *E Voto*, II, pp. 252—290, "Dit boek is één machtig epos; alleen maar dat het ons zingt van een worsteling, die nog niet had plaats gegrepen, maar nog te komen stond en eeuwen lang zou duren, tot ze in de laatste heftige uitbarsting tot een finale beslissing zou leiden. Daarom biedt ook dit episch-profetisch en daarom apocalyptisch Boek ons een reeks episoden of tafereelen uit deze machtige, deze ontzettende worsteling. Het verplaatst ons beurtelings in het Paleis onzes Gods, waar het Boek met de zegelen ontsloten wordt, en beurtelings op aarde, midden in de bange benarring van den strijd. Het stelt ons de woeling van den vijand voor oogen, in wat de Draak en het Beest en het Beeld en heel zijn aanhang machineerde. Het laat ons de verschrikkelijke uitwerking zien, die de openbaring van Gods toorn in haar onderscheidene momenten op aarde en in heel het zichtbare heelal uitwerkt. Het schildert ons de toestanden, die de kerke Gods onder deze worstelingen doorleeft. Het maakt ons getuige van het deel, dat de gezaligden in den hemel in deze worsteling nemen. Het stelt ons tot onzen troost voor oogen, met wat koninklijke majesteit de Christus, door Zijn engelen omstuwd, in dezen strijd optrekt. Het schildert ons de verademing en vertroosting, die gedurig, reeds na gedeeltelijke overwinning, Gods volk met zijn Koning smaakt, en de heerschappij, die zij met Hem uitoefenen. En eindelijk teekent het ons in machtige trekken de eindcatastrophe, die in overweldigende majesteit al wat voorafging zal te boven gaan; tot eindelijk het hemelsch Jerusalem neerdaalt en de belofte Gods voleind wordt," p. 286.

Bavinck, *op. cit.*, sec. 61. Berkhoff, *op. cit.*, pp. 28—36.

Hoekstra, *op. cit.*, pp. 107 f., believes that we have in the *Apocalypse* an "historisch verloop....aangaande de dingen, die de wederkomst van Christus zullen voorafgaan, haar vergezellen, en er op volgen zullen," and that those occurences beginning with Chap. vi are yet to be fulfilled, viz., the definite fulfilment thereof.

Greijdanus, *De Openbaring Des Heeren Aan Johannes. Kommentar op het N. T.*, vol. XIV, After naming different methods on p. xxv, he says on p. xxvi, "In al deze vier opvattingen komen waarheidselementen voor. Gene van haar heeft met uitsluiting van de andere te gelden. De Heere openbaart in dit Bijbelboek wat reeds toen was, maar ook wat daarna geschieden zou, tijdens den ganschen loop der eeuwen, met gemeente en wereld, en wat tegen het einde van den tijd, en met den dag der eeuwigheid, komen zal. Maar die openbaring is nu geene geleidelijke, van het begin van het boek tot zijn einde geregeld voortgezette, mededeeling, van hetgeen achter elkander, de eeuwen door, voorvallen zal, totdat eindelijk de dag der dagen aanbreekt. Bij al hetgeen de Openbaring ons doet zien, en hooren, doorloopen we a. t. w. meermalen de eeuwen. De Apocalypse teekent ons den wereldloop, en het wereldeinde, nu eens naar het eene moment, en dan vervolgens dien ganschen wereldgang van uit een ander gezichtspunt. Zij zegt ons den eenen keer, hoe het met deze zaak, of groep, zal gaan in de wereldgeschiedenis tot het einde, en bij het intreden der eeuwigheid. En daarna stelt zij in het licht, wat het worden zal met iets anders, gedurende den geheelen tijd, en bij het wereldeinde. Het is daarom niet telkens hetzelfde. Het eene vult het andere aan. En in haar geheel geeft de Openbaring ons te zien de machtige worsteling van kerk en wereld, Christus en satan, al de eeuwen door, met haar voortgang, en uitslag, en hoe hemel, hel en aarde, daarin betrokken zijn, en er in mede strijden." see also pp. 399—411.

cf. Greijdanus, *De Openbaring des Heeren aan Johannes* in the *Korte Verklaring der Heilige Schrift,* pp. 16—18, 294—306.

Warfield, *The Millennium and the Apocalypse,* in Princeton Review, 1904. He affirms that the traditional interpretation which yields the notion of a have such fantastic constructions been made nor any that has been subject to such widely varying estimates.[50] Its right in the canons has been subject to suspicion, was disputed by many. Luther distrusted it, and consequently wrote no commentary on it: there may be some indication in the fact that Calvin did not favor us with an exposition of the book, however it is judicious not to speculate as to the reason why, or as to his private opinion concerning it. Herder reckoned it a mark of sound understanding to abstain from a study of it.[51] The different theories, allowing for several individual idiosyncrasies, can be reduced to the following:[52] Zeitgeschichtliche,[53] Kirchengeschichtliche,[54] Reichsgeschichtliche,[55] Traditionsgeschichtliche,[56] Endgeschichtliche[57] and a combination theory, viz., Synthetic.[58] It is quite safe to assert that any consistent explanation must fail if it is not constantly kept in mind that this revelation is an *Apocalypse* and, therefore, has a literary style and symbolic form that must be sharply differentiated from ordinary Old or New Testament prophecy. Indeed, it is not an easy task to

millennium is at fault, and that when the Apoc. is taken in its natural and self indicated sense, it needs no harmonizing with the eschatology of the rest of the Bible, for its eschatology is precisely the same as that of its companion books.

Zahn, *Offenbarung des Johannis,* Zweite Hälfte, pp. 434 f., 590—597, It is admitted that Zahn's position has deviated from te common Reformed view; but it is qually true that it is not a Pre view that he advances.

Robertson, *op. cit.,* p. 106, says the Apoc. is "the first christian philosophy of history."

Milligan, *The Revelation of St John.* Lecture, IV, pp. 126—160, To mention but one of a widely different school, cf.:

Case, *op. cit.,* p. 144, The Apoc. is the "classic christian document exhibiting the use of the Apocalyptic hope as an antidote to the sufferings of the persecuted."

[50] Rall, *op. cit.,* p. 90. [51] Milligan, *The Revelation of St. John,* p. 2.

[52] Hepp, *op. cit.,* pp. 109—110, 267—268.

Greijdanus, *Kommentar op het N. T.,* vol. XIV, *op. cit.,* pp. xxv—xxvi. cf. his, *De Openbaring des Heeren aan Johannes,* in the series, *Korte Verklaring der Heilige Schrift,* pp. 16—18.

Strong, *Systematic Theology,* p. 570, mentions the three most common, viz., Praeterist, Continuous or Historical, Futurist.

cf. Ottmann, *op. cit.,* p. viii. Milligan, *op. cit.,* pp. 126 f.

Godet, *Studies in the N. T.,* pp. 342 f.

Hodge, *Systematic Theology,* note, p. 826. Moule, *op. cit.,* p. 111.

Terry, *op. cit.,* p. 356.

[53] Edwald, de Wette, Volkmar, Alcazar, Lücke, Bousset, Hugo de Groot, M. Stuart, Warren.

[54] Bengel, Elliott, Vitringa, Kelly, Cumming.

[55] Joachin of Floris, Auberlen, Hofman, Hengstenberg, Ebrard, Alford, Isaac, Williams, Pohle.

[56] Gunkel, Renan, Bousset, Farrot, Gebhardt, Hausrath, Bleek.

[57] Kliefoth, Beck, Luthardt, Wohlenberg, Kuyper, Hepp.

[58] Many have attempted this, in fact the Pre theory is a synthesis.

interpret the meaning of the symbols and figures. We have in this book an apocalypse in its most sublime form; parallel in many respects to Daniel, only far surpassing it in grandeur and sublimity.[59] Were we able to comprehend the profundity of thought in John's Gospel, such a revelation as given to him by the Spirit in the *Apocalypse* would not create a psychological difficulty in accepting the Johannine authorship. God does not choose His instruments of revelation in a haphazard, capricious manner. They are no mere chance-driftage. He omnisciently chose and prepared them: each a glittering diamond, reflecting a ray of the multifarious wisdom of God. Hepp has finely stated, "Johannes denkt in groote synthesen. . . . .hij denkt in tafereelen."[60] Denny's estimate of the book expresses a sentiment shared by many when approaching this book of comford and consolation; "There is a sense in which the Apocalypse might be called the most Christian book in the New Testament. Written at a time of persecution and conflict, every feeling in it is strained and intense; there is a passion in all it asserts of Christ, which can hardly be paralleled elsewhere."[61] It directs the Christian's gaze to the bright dawn of a new day, the eternal consummation when all iniquity will be overthrown, truth and righteousness forever established,[62] and when God will be all in all. "Hebrew poetry," remarks Herder, "is all symbol, imagery, holy and lofty diction."[63] We are, therefore, not to look for an historical exhibition of these symbols and figures. Every theory which aims to mark out a map of events in chronological, historic succession, from the book of Revelation, must be abandoned.[64] The

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[59] Hepp, *op. cit.,* p. 109. [60] Hepp, *op. cit.,* p. 108.
[61] Denny, *Jesus and the Gospel,* p. 65. [62] Eckman, *op. cit.,* note, p. 280.
[63] Milligan, *op. cit.,* p. 10, note. [64] Kuyper, *E Voto,* p. 284 f.

Hoekstra *op. cit.,* p. 120, The 1000 years is symbolic of the inauguration of eternity.

Hodge, *op. cit.,* p. 827, quotes Luthardt, Relevation does not contemplate the events of history whether of the church or of the world. It contemplates the end.

Thomas, *op. cit.,* quoting Swete, p. 165. Thomas says, p. 166, "There is in short, nothing to prove that the dispensation of grace shall ever become, before the end of all things, a dispensation of sight."

Bavinck, *op. cit.,* vol. V, pp. 759, 762. Gould, *op. cit.,* p. 90.

Terry, *op. cit.,* p. 377, Speaking of the number 1000, says, "It is a sacred definite number used symbolically for an indefinite aeon."

Milligan, *op. cit.,* pp. 337 f., 344 f, The number 1000 is symbol of completeness.

Godet, *Studies in the N. T.,* pp. 358, 370, 387, 393. The apocalypse is a region of symbolism not of arithmetic.

Semisch-Bratke, *op. cit.,* informs us that Rothe, Lange and Ebrard accept the number 1000 as symbolic. Bengel differentiated two millenniae.

Warfield, *op. cit.,* p. 606, "Element of time and chronological succession be-

Apocalypse embraces the entire period between the two advents. It can in truth be said, that the time is brief; that His coming is near. What are a few or even a number of millenniae compared to the time measured in God's calendar! Even though at first sight the language bears the impress of the local and material, to ascertain its meaning we must give it a wider, more universal interpretation. The structure and plan of the book itself must suggest the principles of interpretation. Milligan says, "the mind of the writer unfolds itself in artistic arrangements,"[65] it is "the seeing eye rather than the linguistic science."[66] The following principles are to be taken into consideration: recapitulation, successive visions, symbolism, ethical purpose.[67] Another draws our attention to the fact that the structure is moulded by the use of numbers. We find a symmetrical arrangement of its parts, synchronism rather than chronological succession of its visions, element of climax; as also the principle of contrast, prolepsis or anticipation, double pictures of the same thing and use of the episode.[68]

Pre-s find the *Apocalypse* to be the most distinctive prophecy in the New Testament. They distinguish between three classes of things concerning which John was commanded to write, viz., the things past, the things present, and the things future.[69] Their theory is a combination of the *Kirch* and *Endgeschichtliche* method, although these do not exhaust nor adequately explain it. For that which pertains to the end, viz., chapter IV—XIX inclusive, does not impart knowledge concerning those events which immediately precede the ultimate consummation, as it the commonly accepted *Endgeschichtliche* theory, but unfolds that which transpires within the last year-week prior to the millennium. History, though under entirely different conditions, is continued a thousand years after this part of the drama has been staged. The events scheduled to follow the millennium and to precede the final end are predicted in *Apocalypse* XX : 7—15. Perhaps the best arrangement of the Pre theory of the *Apocalypse* is that offered by Stroh in his *The Next World Crisis*. The chart on page 154 "A Bird's-eye-view of the Apocalypse" renders this scheme of six divisions: 1) An *Apocalypse* of the Son of Man I : 1—20, the eternal Christ in the

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longs to the symbol, not to the thing symbolized." The 1000 years are symbolic of heavenly completeness and blessedness.

[65] Milligan, *op. cit.*, p. 84. [66] Warfield, *op. cit.*, p. 602.

[67] *idem*, pp. 601—602. [68] Milligan, *op. cit.*, pp. 81—125.

[69] Scofield, *Reference Bible*, p. 1330.

midst of the churches; 2) The *Apocalypse* of the church age, II : 1—III : 22, the kingdom in mystery, Christ absent; 3) The *Apocalypse* of the Premillennial epochal crisis, IV : 1—XIX : 21, transition period, Daniel's seventieth week, Christ triumphant, Satan bound; 4) The *Apocalypse* of the Millennium XX : 1—6, the kingdom in manifestation, Christ present; 5) The *Apocalypse* of the Postmillennial epochal crisis, XX : 7—15, transition period, judgment of the great white throne, Satan cast into the lake of fire; 6) The *Apocalypse* of the new earth, XXI : 1—XXII : 21, the eternal city come down from heaven to earth.[70] The seven letters are a compendium of church history, and these "messages do present an exact foreview of the spiritual history of the church, in this precise order."[71] Consequently, all that is now required, is to diligently study this chart in order to ascertain our place in God's world program. All Pre-s are quite well in agreement that we are in the very last of the last times. The Chapters IV to XIX are crowded into Daniel's seventieth week. All these woes and tribulations are exclusively for the Jews, the church having been removed and during this week is enjoying the Rapture, the wedding feast with Christ; while in the brief compass of XX : 1—6 a millennium of earthly felicity is found, filling this meagre statement with numerous glowing prophecies, in fact exhausting the greater part of Scripture in it. Not eternity, not the *Gloria Dei,* but a glorious Christocracy, a blessed millennium for Jew and Saint and the nations is the theme of prophecy for Pre-s. Whereas, according to the Pre theory Christ's offer of the kingdom was rejected, God planned a new dispensation, the Church Age, or age of the Spirit. Israel's history has been suspended, the establishment of the kingdom postponed, this age is a parenthesis; at the return of the banished king the church will be removed, the kingdom established, Israel's history continued for a thousand years. In this setting the logic of their pessimistic outlook on this age is very evident. Since Christ is absent how could man ever realize the Kingdom of God? It (His Absence) becomes a refuge and an excuse for attempting its realization: the very thought of such a hope is postponed to the second coming of Christ, man is to wait in watchful expectancy.

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[70] See also Stroh, p. 138.

Chafer, *op. cit.,* He refers all of Apoc. IV—XIX and even Mt. XXV, to Israel; this portion not being applicable to the church.

Bultema, *op. cit.,* pp. 292 f. Riley, *op. cit.,* pp. 126 f. David, *op. cit.,* p. 98.

Gaebelein, *The Return of the Lord,* pp. 98 f, Speaking of the seven letters, he says they "contain the history of the entire church on earth in a nutshell."

Ottman, *op. cit.,* See Introduction, pp. vii—xxx.

Ottman, in *Christ and Glory,* pp. 109 f.

Bickersteth, *op. cit.,* pp. 198 f.

Berkhoff, *De Wederkomst van Christus,* p. 146.

Haldeman, *The Coming of Christ,* pp. 245 f.

[71] Scofield, *Reference Bible,* pp. 1331—1332.

B. DISPENSATIONALISM

One of the more objectionable and novel features in the development of modern Pre in America is the doctrine known as *dispensationalism*. It at once exhibits Judaism, and that in its last stage of Rabbinism, and biblicism. It is novel and modern in the sense that its widespread acceptance among christians in America dates from the last decade of the nineteenth century. The famed Scofield *Reference Bible* has been the instrument of its propagation. Dispensationalism as such, however, is not an invention of these few decades. Already Joachin of Floris intimated such a scheme, his reflection on Scripture resulting in a triple division, viz., three epochs, corresponding to the Divine tri-personality of Father, Son, and Holy Spirit: an age of the Law, of the Gospel, and of the Spirit. As a more representative characterization of this novel doctrine I would prefer to style it Coccejianism run riot. For modern Pre, does precisely what Coccejus did, only demonstrating less scholastic skill. Coccejus[72] strove to work out a Biblical theology, emphasizing and distinguishing several covenants, each one representing a specific method of God's dealing with men during that particular period. Needless to say, in the attempt to make such an intricate and yet simple system plausible, he had to resort to a most fanciful and arbitrary method of interpreting scripture; allegorizing *ad libitum*, silencing those portions which distorted his scheme. Theology lost its proper center of gravity, viz., God, and became instead of a theocentric, an anthropocentic science.

The person responsible for its introduction and acceptance into the Pre scheme is Scofield, editor of the *Reference Bible*. Mauro,[73] in his recent book on this tenet of the Pre program, informs us that this novel system of doctrine owes its origin to a saintly member of the Plymouth Brethren, Malachi Taylor, who advocated it in the vicinity of New York shortly prior to or immediately following the beginning of the present century. This would without an argument, prove its biblicistic slant, for the Brethren insisted on accepting the Word in its plain sense, ignoring creeds and dogmas, these formulations of men savoring of "reason or mere expediency," and which prohibited taking God at His word. Scofield making acquaintance with it became so enthused and enamored of its charm, that he proposed to issue a bible with appended notes and cross references in accordance with this scheme. He was assisted by a number of consulting editors, among whom are the pronounced advocates of modern Pre, Gray and Gaebelein. The final form, however, that these notes assumed is the work Scofield. In view of the "intensity and breath of interest in Bible study," resulting in the creation of a "new and vast exegetical and expository literature" of the last fifty years, which is inaccessible to the average preacher and layman, Scofield felt the need to assimilate, and to organize this material and incorporate it into an edition of the Bible. To use his own words, "the winnowed and attested results of this half-century of Bible study are embodied in the notes, summaries, and definitions of this edition." [74] Indeed, a herculean task! It was completed after years of Bible study, and several trips abroad, to the centers of theological learning were necessary before it was accomplished.[75] It must be said, however, that the notes contain very little of the theological learning of the last fifty years, but are rather a cunningly contrived and clever schematization of the scriptures according to a plan of dispensations, purely fanciful and arbitrarily chosen. These dispensations exhibited, according to Scofield, the "majestic, progressive order of the divine dealings of God with humanity, 'the increasing purpose' which runs through and links together the ages,

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[72] Kaajan, Art. *Coccejus* in *Chr. Encyclop.*, vol. I, pp. 470—472.

[73] Mauro, *The Gospel of the Kingdom*, p. 20, This book deals with a candid examination of modern dispensationalism. He demonstrates that this doctrine is novel and modernistic in the strictest sense, extra-biblical, and a pure invention of man. He shows the glaring contradictions of this novelty with the plain statements of Holy Writ. The book is more remarkable because, as Mauro

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himself declares, it is a "mortifying fact" to remember that he too for years advocated it, vainly supposing that it gave him a superiority over others who were blind to this method of "rightly dividing the word of truth." The book is the strongest argument yet produced against dispensationalism, and we are informed by good authory that even such an eminent and popular bible expositor as Campbell Morgan highly values it, claiming he did not know what could be brought against the argument. If true, then Morgan too has come to see the fallacy of his former opinions. As far as I am aware, the book of Mauro, is still uanswered.

[74] Scofield, *Reference Bible*, cf. Introduction. [75] *idem.*

from the beginning of the life of man to the end in eternity."[76] He defines a dispensation as follows: "A dispensation is a period of time during which man is tested in respect of obedience to some specific revelation of the will of God."[77] Only upon this basis can there be an adequate understanding of the divine oracles; only by this method can man rightly divide the word of truth.[78] In each dispensation there is a distinct rule of life, a specific program for service, which must be carefully differentiated from the ages gone before or those which are to follow.[79] Gray asserts that this earth is thousands of years old and that there have been several ages or dispensations in which "God has been dealing with His people and with the world on different plans."[80] "Each new dispensation," remarks Stroh, "begins with an entirely new order of dealings upon the part of God."[81] Seven of such ages are distinguished, viz., innocency, conscience, human government, promise, law, grace, and the kingdom.[82] Other Pre-s have absorbed this scheme of Scofield, although some have preferred a different terminology.[83]

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[76] *idem.* [77] Scofield *Reference Bible,* p. 5.

[78] Mauro, *op. cit.,* p. 6. [79] Chafer, *op. cit.,* pp. 12—13.

[80] Gray, *Prophecy and the Lord's Return,* p. 107.

[81] Stroh, *op. cit.,* p. 87, cf. Bultema, *The Fundamental Truths of the Bible,* p. 48, "God has divided the history of redemption into diffferent periods or dispensations."

Mauro, *op. cit.,* p. 17, quoting M. Francis, *Rock or Sand, Which?* in each dispensation God deals with man upon a plan different from the plan of the other dispensations.... Each dispensation is a thing entirely apart from the others, and, when one period succeeds annother, there is a radical change of character and governing principles.

Haldeman, *Ten Sermons on the Second Coming,* p. 451. "The history of the world has been divided of God into distinct ages or epochs, each with its definite beginning and ending."

[82] Scofield, *op. cit.,* p. 5. cf. Gray, *A Text-Book on Prophecy,* pp. 137 f.

[83] Haldeman, *op. cit.,* pp. 451—459, He distinguishes these ages: Edenic or age of Innocency; Antediluvian or age of Conscience; Patriarchal or age of father rulers; Mosaic or age of the law; Messianic or age of God made visible and incarnate; the age in which we live, (church age) which began secretly when Christ rose from the dead, publicly at Pentecost, will end secretly at the Rapture, publicly at the Relevation; Millennial, or age of the kingdom; and an eighth period, comprising the eternal ages.

Blackstone, *op. cit.,* pp. 221—223, He distinguishes these aions: Eden or aion of innocence; ante-diluvian or aion of freedom; Post-diluvian or aion of government; Patriarchal or pilgrim aion; Mosaic or Israelitish aion; Christian or aion of mystery; millennium or aion of manifestation.

Brookes, *op. cit.,* p. 285, acquiesing with the scheme of Bayne, viz., Eden, Antediluvian, Patriarchal, Mosaic, Messianic, Holy Ghost or gospel, and the Millennial Dispensation.

Bultema, *op. cit.,* p. 48, Edenic, Noachic, Monarchic, Patriarchic, Legal, Church and Millennial Dispensation. In his other work, *Maranatha,* I found no mention of this Dispensational Truth. In his periodical, *De Bereer,* Feb. 21, 1921, p. 573, he makes an allusion to it. Later he favored his readers with a

We are informed by Stroh, that God "starts each new dispensation aright." Man is given an opportunity of solving his "own problems of sin and government," God holding His "hands off" and only then personally intervenes. . . . . "when men prove themselves unequal to the task of self-government."[84] Analogous to the dispensations that have run their course, each one ending in moral bankruptcy of man, necessitating divine intervention, a descent of God to the earth, rewarding the righteous and punishing the wicked, which exhibits God's grace and mercy, Stroh builds his theory concerning the two epochal crises still awaiting fulfilment, viz., the Premillennial and Postmillennial crisis.[85] In each dispensation it is God who seeks the fallen sinner; each one points to the Lamb of God slain from the foundation of the world, wherefore there is but one Mediator and one way of salvation; in each succeeding dispensation there is recognizable an advance in the revelation of truth, earlier conditions being set aside; and on the basis of Eph. 3 : 11 with collateral texts, we are told that Christ is the originator and creator of the several dispensations.[86] Yet in spite of common features, more emphasis is placed upon their differences: each one represents an "exclusive" method of God's dealing with man; there is no "commingling" of these ages. Not distinguishing the periods we miss their meaning and rob them of their specific moment. The Bible thus becomes a new book; in each method of God's dealings we see an advancement in God's "purposes of grace in Christ in our age, and the yet fuller purposes of glory in Christ Jesus in the age to come."[87]

Consequently if we are to understand God's purpose in the dispensation we are living, and our part in the program, we must

short description of each dispensation, see *De Bereer,* May, 7, 1924, pp. 620—624, June, 7, 1924, pp. 4—8, June, 22, 1924, pp. 31—34, Aug., 7, 1924, pp. 115—118, Aug., 22, 1924, pp. 143—144, Sept., 7, 1924, pp. 183—184, *idem,* pp. 171—173.

Morgan, *God's Methods with Man,* pp. 9—10, 131, He divides as follows: Conscience; History, Direct Divine Guidance; Law and Ritual; Presence of Jesus as King; Ministry of the Holy Spirit; and the Millennium.

Russell, *The Divine Plan of the Ages,* p. 60, distinguishes these ages, World that was, Patriarchal, Jewish, Evangelical, Millennium, Eternity.

[84] Stroh, *op. cit.,* p. 20.

[85] *idem,* cf. chart, p. 16, Epochal crises, Past and Future, where he gives in a nut-shell the characteristics common to all the crises and particular events of each individual crisis.

[86] Bultema in the *Bereer,* May, 7, 1924, p. 624, cf. Gray, *op. cit.,* p. 108.

[87] Harrison, *op. cit.,* p. 20.

Sneed, in the volume, *The Coming and Kingdom of Christ,* p. 132, He claims that the Bible was a confusion for him until he grasped this dispensational truth.

minutely parcel out the Scripture according to the dispensations; that which pertained to an earlier age does not intrinsically appertain to us; is not, strictly, for us.[88] Erdman, one of the consulting editors of the Reference Bible, has parted ways with these dispensationalists. Severely does he criticise the modern Pre-s in their attempt to compress all the inspired predictions of the future blessedness of the world into the millennium. He asserts that the weakness of many Pre-s is their "failure to distinguish the ages and dispensations to which various prophecies point," this being the more pathetic since the one thing upon which a Pre "usually prides himself is exactly his ability to 'distinguish the dispensations'," which enables him to construct charts, diagrams and plans of the ages.[89] In this tangled web of dispensations, by which an initiated Pre can make a "display of superior esoteric knowledge" there is danger, observes Brown, that the Pre would "fail to know clearly with John that this age is the last time."[90] As a possible reason for these dispensations, Gray suggests, following Chapell, that they may be caused by the opposing forces of satan and his hosts, for these epochs are but stages in the divine warfare, phases in the execution of God's redemptive plan.[91] Certainly this is but a mere guess, an opinion destitute of any biblical support.

The termini of the different aions are wholly fanciful and arbitrary. One could just as plausibly argue other dispensations. Those which concern us most, and about which Pre literature centers, is the Mosaic or law age, the Messianic or gospel, church age or aion of grace, and the kingdom or millennial period. Since we may not confound the dispensations, a sharp line of cleavage must be drawn between each. Applied, this means that in the law age there was no grace, and *vica versa,* in the grace or present period there is no law. Consequently no ingenuity is spared to prove that supposition. Judaism remains intact, runs its predicted course and is not to be mixed with the gospel of grace.[92] Our present age, the church age, is a

[88] It would lead us into a too lengthy discussion to point out the fallacies, and argue this intricate web of dispensations. Moreover, this would be superfluous. Mauro has devoted a book to this theme, I therefore refer the reader to his work. cf. also the book and pages mentioned in note 83, as well as the references in the Scofield Bible, in loco. See also.

Brown, *The Hope of His Coming,* pp. 194 f, chapter xviii on Dispensational Truth.

[89] Erdman, *op. cit.,* pp. 72—73. [90] Brown, *op. cit.,* p. 201.

[91] Given by Brown, *op. cit.,* pp. 201—202.

[92] Chafer, *op. cit.,* pp. 10—11.

parenthesis, fills a gap, is the mystery in the prophetic program, veiled from the Old Testament prophets.[93] Jesus mission was "primarily" to the Jews: therefore up to His final rejection, viz., the cross, we find that the gospels have a "strong legal and Jewish colouring."[94] "The Sermon on the Mount is law, not grace," the "doctrines of grace are to be sought in the Epistles, not in the Gospels."[95] Since the greater part of the gospels is Jewish, pertaining to the law dispensation, it does not vitally concern us. It belongs in "strinctness of interpretation to the Jew or the kingdom."[96] But in order to ease the mind after such startling declarations, Scofield tells us that such is the "revelation of the mind of God..... so based on eternal principles, as to have a *moral* application to the people of God whatever their position dispensationally".[97] This, however, in reality is inconsistent with his own definition of a dispensation and defeats the Pre insistence that there is no "commingling, that each aion is "exclusive," God testing man in that specific period on a plan wholly different from the following one.

In order to forego a lengthy discussion, the theory, in brief, resolves into these particulars.[98] John the Baptist and Jesus Christ proclaimed the Kingdom of God. It was the kingdom Jewish leaders expected and for which they longed, viz., a Jewish realm of material blessings, resulting in the "re-constituting of the Jewish nation; the re-occupation by them of the land of Palestine; the setting up again of the earthly throne of David; and the exaltation of the people of Israel to the place of supremacy in the world."[99] It was Jesus' express purpose to establish this kingdom of God, in the Jewish, rabbinistic sense, on earth at that time. Pre-s allege that He offered this kingdom to the Jews, and it was not until this offer was definitely rejected that Christ's predictive prophecy begins. In flat contradiction to the Pre boast of taking God simply at His word, Scofield asserts that when Christ announced this kingdom "at hand," that did not signify that it was "immediately" to appear, "but only that no known or predicted event must intervene."[100] When it became plain that the Jews resolutely rejected Christ's offer of setting up the Davidic kingdom, it was postponed to a future dispensation and Christ began to unfold a different dispensation, viz., the kingdom in mystery, the church-age: a plan heretofore "locked up in the secret counsels of God." Matthew XI : 28, claims Scofield, is the "pivotal point in the ministry of Jesus." Here it is evident, so he informs us, that the "rejected King now turns from the rejecting nation and offers, not the kingdom, but rest and service to such in the nation as are conscious of need."[101] The kingdom of God is taken from "Israel nationally and given to the Gentiles,"[102] Matthew XXI : 4 being the "King's final and official offer of Himself" to the Jewish nation.[103] Had the Jews at that time accepted the offer, Christ would have swayed the scepter from David's throne, and the Cross would have been avoided, which, when pressed, renders this construction, that Calvary would have been superfluous, and the "atonement would have been made some other way."[104] Such a position is not foreign to Pre conception of prophecy, since the theme of prophecy according to Pre-s is virtually the glorious millennium,—a Christocracy; and not the sublime Calvinistic view, viz., reconciliation of the sinner with God, through vicarious atonement in the Lamb of God, given as a ransom for our sins, to the end that God Triune is glorified; the immediate purpose may seem to be our salvation, but the primary, supreme goal is the *Gloria Dei*. It is the difference between a Christocentric, with a tendency to become Anthropocentric, since Pre-s are continually harping the string of *their* reward in the blessed millennial age, and a theocentric theology, which ever gravitates towards and centers about the glory of God.

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[93] Scofield, *What do the Prophets say?* pp. 38—39.
Chafer, *op. cit.*, p. 6.

[94] Scofield, *Reference Bible*, p. 989. [95] *idem*, cf. p. 1000.

[96] *idem*, pp. 989—990. [97] *idem*, pp. 990—1000.

[98] I refer the reader especially to the extended notes of Scofield on the gospel of Matt., as well as his introduction to the gospels, and for a fuller discussion see book of Mauro, *op. cit.*, Outside of minor personal differences modern Pre-s have accepted the scheme as sketched by the Scofield *Reference Bible.*

[99] Mauro, *op. cit.*, p. 21.

Furthermore, the kingdom message is other than the Evangel of the church age. The purpose and extent being different, the message too must have another emphasis. That this may be made to appear more plausible, Pre-s carefully attempt to differentiate between the kingdom of God and the kingdom of Heaven. Scofield ingeniously finds five differences.[105] This distinction is a mere fiction of the imagination; finds no support in the use of the term by Jesus or the apostles, since these two terms are used indiscriminately; and is a distinction demanded by the exigencies of the Pre system. Since the gospel of Matthew up to chapter XI : 28 is purely Jewish according to Pre supposition, the inconvenient texts prior to that, which plainly indicate that it was not Jewish,[106] are either expressly silenced by Pre-s, which would be a severe indictment indeed, viz., falsification of the Word in the interest of their preconceived theory, or, because of the charm of their system Pre-s are blind to see these texts. The latter is more charitable, but still inexcusable and does not plead highly for their biblical knowledge of which they boast. Scofield promises in the introductory pages of his Reference Bible, and this is in perfect harmony with the Biblicistic theology as taught in the several Bible Schools in our land, that by a "new system of connected topical references all the greater truths of the divine revelation are so traced through the entire Bible from the place of first mention to the last," so that the "reader may for himself follow the gradual unfolding of these, by many inspired writers through many ages "..... that these topical references "end in analytic summaries of the whole teaching of Scripture on that subject." This latter was deemed necessary to guard the reader "against hasty generalizations from a few passages or proof texts."[107] What now are the facts? Does the *Reference Bible* comply with that promise? Investigation has proved the lamentable fact that this cannot be answered in the affirmative. Let us waive the charge of willing deceit, a dishonesty, or falsification on intent. Facts are stubborn things. Mauro, investigating the topical references on one of these "greater truths of divine revelation." viz., the kingdom, finds it cited in but five New Testament books by the Scofield Bible, whereas it actually occurs in seventeen of these books, and of the 139 times the kingdom is mentioned by name, the bible in question cites it in but 21 verses.[108] We naturally question, Why these omissions? There can be but one answer, and that is, because these other references distort their theory; are out of harmony with the whole system. It ought to be a warning to all who apply a man-made scheme to divine revelation. When we have become so enamored of our own little system that we are unable to see other statements which might contradict it, we are most surely running the danger of doing violence to the truth. Therefore the truth is that these "analytic summaries" are not trustworthy, do not give the reader the "gradual unfolding" by the "inspired writers through many ages," do not trace them through the Bible from "first mention to the last." The omissions are fatal to dispensationalism; are conclusive proof that the system is erroneous and unscriptural. Pre-s view the infallible Word through the spectacles of dispensationalism; it is their philosophy of divine revelation.[109] It colors their entire theory, is intertwined with almost every minute moment of their intricate system. The Bible is a confusing puzzle which dispensationalists cunningly piece together, into "exclusive" dispensational pictures or aions. Not only so, but a recent enthusiast proclaims that we are even to pray dispensationally!

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[100] Scofield, *op. cit.*, p. 998, cf. Mauro's refutation of this point, *op. cit.*, pp. 107 f.

[101] *idem*, p. 1011. [102] *idem*, p. 1029. [103] *idem*, p. 1028.

[104] Mauro, *op. cit.*, p. 23. [105] Scofield, *op. cit.*, p. 1003.

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[106] Mauro, *op. cit.,* p. 64. [107] Scofield, *op. cit.,* cf. "Introduction."

[108] Mauro, *op. cit.,* pp. 83 f., Since Mauro has discussed this point and gives several instances of these omissions, indicating how fatal these are to the dispensational system, I refer the reader to his book.

Dispensationalism as the hue of modern Pre only accentuates its Judaism and Biblicism. Besides seven aions it distinguishes eight covenants, which "condition life and salvation, and about which all Scripture crystallizes," tabulated by Scofield in the following manner: Edenic, Adamic, Noachic, Abrahamic, Mosaic, Palestinian, Davidic and the New Covenant.[110] The Bible, however, distinguishes but two, viz., the Old and New Covenant; or the law and the prophets, and the kingdom of God or the gospel.[111] Pre-s as dispensationalists "grievously malign" the law; it being a "ministry of condemnation, death, and the divine curse,"[112] an "instrument of condemnation and only that;"[113] whereas we are plainly taught that the law is a necessary part of "God's great plan of redemption, even as is the gospel,"[114] a savor of life unto life for those who with "humility receive and submissively obey"[115] it, that the "gospel is heir of the law."[116] Since the Pre dispensational theory demands no "commingling" of God's dealings in one and the other period, we can understand the statement that "the two systems, law and grace, cannot co-exist." Paul dealt, so it is claimed in Galatians IV : 22—31 with "immature believers" who were subject to "the influence of legalistic teachers" and therefore this portion has "no application to a sinner seeking justification."[117] "The law is not proposed as a means of life," remarks Scofield, "but as a means by which Israel might become 'a peculiar treasure'—and a 'kingdom of priests'; . . . . . the law was not imposed until it had been proposed and voluntarily accepted."[118] This proposal and acceptance is fiction, the concoction of the human brain; not having a shred of biblical data to support it: similar to the hypothetical and imaginative proposal or offer of Christ to establish the Davidic kingdom, its rejection by the Jews, the withdrawal of the offer and the postponement to an indefinite future aion. It is difficult to comprehend how these adepts in the Bible, at least so their claim, can accept such puerilities. It is a severe indictment against the "layman theology" nourished by the Bible Schools and the Bible conventions where speakers charmed by the dispensational truth, proudly supposing that they have learned the art of "rightly dividing the word of truth," having been trained to think dispensationally, indoctrinate the public with such glaring and pernicious errors. Infatuated with dispensationalism we can fathom the remark of Bultema relative to the law, that "als dwingende, bindende, vloekende en zelfs reguleerende macht zijn wij [voor de wet] dood, zooals de Schrift ons leert, Rom. 7 : 1—7; Gal. 2 : 19."[119] In our Heidelberger Catechism, and let no one charge that is it not based on the Scripture or that it is dogmatization destitute of biblical support, we are taught that the law is the source from whence we know our misery; and the rule of thankfulness.[120] Question 115 asks us, why will God then have the ten commandments so strictly preached, since no man in this life can keep them? The answer being, "First, that all our lifetime we may learn more and more to know our sinful nature, and thus become the more earnest in seeking the remission of sin, and righteousness in Christ; likewise, that we constantly endeavor and pray to God for the grace of the Holy Spirit, that we may become more and more conformable to the image of God, till we arrive at the perfection proposed to us, in a life to come." This strikes an entirely different tone from the Pre conception of the law, that relegates it to an aion already past, in which God's method was "exclusively" law with no "commingling" of grace, whereas we now live in a dispensation of grace in which the law is no longer of application.

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[109] Haldeman, *The Coming of Christ,* p. 51, says that in Matt. 23. Christ dispensationally sets aside the Jew.

Gaebelein, *The Harmony of the Prophetic Word,* p. 120, claims that Romans, 9—10—11 are three chapters in which the "Holy Spirit makes dispensational facts prominent."

[110] Scofield, *op. cit.,* pp. 5—6, See references and notes with each in loco.

Scofield, *What do the Prophets Say?* pp. 27 f.

Bultema, in *De Bereer,* July, 7, 1925, p. 68, He claims that when we pass from dogmatics to the Bible we will find seven covenants and not two. This evidences the disregard for dogmatics, and the tendency toward biblicism. He follows the Scofield Bible, except that he cancels the Edenic Covenant and designates the Palestinian the Levitic, and the New the Messianic Covenant.

[111] Mauro, *op. cit.,* p. 39.

[112] Scofield, *op. cit.,* p. 1245, See pp. 1244—1245, II. The Christian doctrine of the law.

[113] Mauro, *op. cit.,* p. 43, quoting a leading dispensationalist. See further discussion, pp. 43 f.

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[114] Mauro, *op. cit.*, p. 55. [115] *idem*, p. 49.

[116] *idem*, p. 55, quoting Bernhard, *The Progress of Doctrine.*

[117] Scofield, *op. cit.*, p. 1246. [118] *idem*, p. 93.

[119] Bultema, *De Bereer*, Aug., 22, 1924, p. 144, See for a fuller discussion his, *"Het Wettig Gebruik der Wet."*

[120] Heidelberger Catechism, Sunday II, and XXXII—XLIV, cf. Kuyper, *E Voto* in loco.

As sovereign creator God demands absolute obedience.[121] The *lex positiva* is not a new law, nor does it command anything not contained in the *lex naturalis*, but was necessitated because of sin. Because of sin we are unable to hear the voice of the *lex insita in corde hominis*. For that reason God gave the Decalogue, built on the *lex naturalis*, in order that our sin-dulled mind, our heart and conscience should know His demands. We must, it is true distinguish the law, in its wider Old Testament usuage as regards the *lex ceremonialis, forensis* and *moralis*: as well as a triple use of the law, viz., *usus politicus sive civilis, usus paedagogicus*, and *usus normativus*. According to the Pre theory, in the progressive revelation of God the aion of grace has superseded the aion of the law, so that the law has no "binding, regulating" authority; strictly, can not be applied to us. The close relation to Coccejus and his followers who made the law a *foederis gratiae* is not imaginative or unreal. Moreover the Pre dispensational conception of the law betrays its antinomian and anabaptistic character. Antinomianism[122] in principle takes a position against sanctification. While it is true that Christ died for our sins, freed us from the curse of the law, we still are inclined by nature to hate God and His commandments and the blemishes of sin mar our beauty in the sight of God. Pre-s as antinomians fail to distinguish properly between the obtaining of our salvation and the application of it; they confuse what Christ does for us and what He does in us. We have noted its Anabaptistic character earlier, the many sectarian movements cherishing Pre ideals, like the early Montanists and Spiritualists of the Middle Ages, being anabaptistic. Failing to comprehend the true relation between nature and grace,[123] they break connection with the historical given, the objective norm, in this instance the law. The consequence being that they must build on another basis, viz., the *lumen internum* which results in subjectivism, one-sided spiritualism, pietistic mysticism. Anabaptists and Pre-s do not lack enthusiasm; they evince an evangelical zeal, a gospel ardor that is enviable, but as a reaction of feeling against intellectualism this warm devotion in most cases surpasses the depth of thought. The characterization of the Anabaptists by Bouwman is also applicable to modern Pre-s, "undoubtedly Anabaptism is none other than a radical excrescence of Protestantism."[124]

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[121] See Geesink, *Compendium van de Theologische Ethiek*, (unpublished), pp. 34 f.

Dijk, Art. "Wet Gods," in *Chr. Encyclo.*, vol. V, pp. 718—719.

[122] Kuyper, *E Voto*, vol. IV, pp. 297—305.

Kuyper, Arts "Antinomianisme" and "Antinomianen" in *Chr. Encycl.*, vol. I, pp. 128—130.

Pre in its latest development of dispensationalism is characterized by a "wholesale and indiscriminate futurism,"[125] it strips the gospel of grace of much that properly belongs to it, relegating the greater part of prophecy to a future aion, where on this earth prior to eternity it is to receive a literal fulfilment, viz., literal according to a Pre interpretation of that term.

The age in which we live is but an intermezzo, an interregnum[126] Israel's history having been temporarily suspended.[127] At Pentecost God began a new dispensation, viz., of the Holy Spirit. The Spirit formed the church, was the bond of its life.[128] The purpose of God in this interim must be sharply distinguished from the age of the law preceeding, as also the millennium following. "The period of the Christian Church is an intercalary one, extending through the 'times of the Gentiles'. . . . . The Kingdom being rejected by the Jews at the first advent, an intercalary period intervenes, and the

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[123] Bouwman, Art. Anabaptisten in *Chr. Encycl.*, vol. I, pp. 112—114.

[124] *idem*, p. 112. [125] Mauro, *op. cit.*, p. 78.

[126] Scofield *Reference Bible*, p. 1189, In his introductory remarks to the Epistles of Paul we are informed that all scripture up to the gospel account of the crucifixion, look to the cross and have primarily in view Israel. The hidden mystery, unrevealed fact was this interim, the purpose of an ecclesia, to be "called out" between the resurrection and the second coming, Christ merely announcing it, "wholly without explanation as to how, when, or of what materials,. . . . or what should be its position, relationship, privileges, or duties." This was reserved for Paul. His epistles develop the doctrine of the church. We learn "through Paul alone" that the "church is not an organization, but an organism, heavenly in calling, promise, and destiny."

[127] Ottman, *op. cit.*, p. xxvii.

[128] Morgan, *op. cit.*, pp. 32 f.

'times of the Gentiles' are continued on to the second advent. . . . . . The design of this dispensation, or 'times of the Gentiles' is not to establish the kingdom, but to prepare the way for the final restoration of that kingdom to the covenanted people.' "[129] The "times of the Gentiles" in Pre literature denotes the period of human history begun with the captivity of Judah under Nebuchadnezzar,[130] and which continues until Christ's second advent. In defining the definite task of the church, Pre-s distinguish between evangelizing and converting the nations. This is needed in their dispensational scheme. Whereas the Bible affirms that "now is the time of salvation" Pre-s flatly contradict this plain statement, and claim that *now* is "only a gathering out of an election," while the "gathering of the nations into Christ's Kingdom. . . . . belongs to another age and order, for which the present is preparing."[131] Haldeman says, "while this is the age for universal preaching, it is not the age for universal salvation. This is the age of restricted salvation, it is the hour of selective election."[132] The church is the herald of the kingdom, while its duty is to evangelize the world, it is not held responsible to convert it.[133] The mission of Christ's "Vicegerent" the Holy Spirit came not to convert the world, for if so, it would be equivalent to saying that He was unable to accomplish the task committed to Him.[134] The task outlined for the church is witnessing; to be a testimony, and of such a nature that the "witness," remarks Seiss, "condemns more people than it saves."[135]

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[129] quoted by Sheldon, *op. cit.*, from Peter's, *The Theocratic Kingdom of Our Lord Jesus.* I, pp. 158, 243, 587, cf. Bickersteth, *op. cit.*, p. 139.

Scofield, *op. cit.*, pp. 1189—1170, Acts, 15 : 13 f. Scofield remarks that "Dispensationally, this is the most important passage in the New Testament. It gives the divine purpose for this age, and for the beginning of the next." In his further explication, the purpose of this age is an "out-calling," begun at Pentecost, after which Christ returns, Israel is restored, the Davidic covenant fulfilled.

[130] Scofield, *op. cit.*, p. 1106. Gray, *op. cit.*, p. 174.

[131] Kellogg, Art. in *Bibliotheca Sacra, op. cit.*, p. 269.
Scofield, *What do the Prophets Say?* p. 164.
Torrey, *op. cit.*, p. 120.

[132] Haldeman, *Ten Sermons on the Second Coming*, p. 396.
Haldeman, *The Signs of the Times*, pp. 306—307.
Wimberly, *op. cit.*, p. 82.

Brookes, *op. cit.*, p. 187, This Dispensation is "to call out" a people for His name.

Morgan, *op. cit.*, pp. 59—60.

[133] Russell, in the volume, *The Coming and Kingdom of Christ*, p. 16, cf. Stroh, *op. cit.*, pp. 153 f.

Andrews, *op. cit.*, pp. 13—18. Gray, *op. cit.*, p. 94.

[134] McNeil, *op. cit.*, p. 18. [135] Seiss, *op. cit.*, p. 27.

It is certain that such a conception of the church and its mission depreciates the power of the Holy Spirit and devitalizes the full gospel message. The distinction made between evangelization and conversion is sought; demanded by their system, and is glaringly contradictory to the Pre claim of taking God simply at His Word. Such a distinction must be read into the plain program of witnessing as outlined by the Holy Spirit in Matthew 24 : 14.[136] It does not stipulate the method of testifying, but the missionary journeys of Paul and the other apostles are a clear indication that this witnessing was for the purpose of conversion, of Mt. 28 : 19—20, making disciples of all nations. Nor should we think quantitatively, as is generally done by Pre-s, viz., giving statistics of unevangelized nations, for nothing is said of individuals. It is a witness to the nations. With all emphasis and sincerity we are to preach as Paul did, that "now is the acceptable time, the day of salvation," *now* the fields are white unto harvest. As Warfield remarks, the "implication of this is that God's saving activities have now reached their culmination: there can be nothing beyond this."[137] The very burden of the New Testament message is that Christ came to save: God reconciling the world unto Himself: a ministery not merely of witnessing but of reconciliation. The vital, living gospel message demands nothing less than winning the world for Christ. "It can not be dwarfed to a mere superficial heralding of the good news.[138] If this task seems to heavy, the burden is alleviated when we consider that it is Christ and God Himself who commands it. It is not an "unavailing" testimony. God is accomplishing His plan through the feeble efforts of man. Christ's parable of the sower is not to teach us the quantitative ratio of the saved, one-fourth of the seed bearing fruit and three-fourths representing the eternally lost, as is the customary Pre interpretation of it, but rather the manner in which the word is received. Though earthen vessels sow that seed of the gospel, the fact that some seed germinates to life eternal is intimation that there is a measure of success in preaching the good news. "In His Son and the salvation provided in His Son God has done His ultimate."[139] Dispensationalism, Pre futurism, fosters a derogatory view of God's purpose in this age. The aion of real, wide

[136] See Art. of Wilson, in *Princeton Review*, 1928, vol. xxvi, pp. 65—79. "The Second Coming in the Discourse of the Last Things."

[137] Warfield, *The Gospel of the Second Coming.*

[138] Erdman, *op. cit.*, p. 38. [139] Warfield, *op. cit.*.

wholesale salvation of the nations will occur in the millennium with Israel as the missionaries par excellence. God has not exhausted His power, nor even attempted salvation on a wide scale.[140] Whereas Jesus declared that all authority had been given Him by the Father in Heaven and on Earth, Pre-s emphasize the fact that satan is prince of this age, "Satan is at present usurping the throne of this world as King and God."[141]

C. AIONS; DAY OF THE LORD; TIMES OF THE GENTILES

One reads unto weariness in Pre literature that aion does not mean kosmos, that of the 125 or more times aion is used by the New Testament writers our bible translators have grievously erred in confusing two wholly different things, viz., the end of an age, aion; and the end of the world, kosmos. The end of an aion, is the termination of the dispensation, period of time, age, present order of things. The statement of Seiss is representative, aion is used "always with reference to time, duration, eros, dispensations,—a stage or state marking any particular period, long or short, past, present or future,—the course of things in any given instance. . . . . aion. . . . .denotes simply the time—measure and characteristics of that particular period or state to which it is applied. . . . . It is not the end of the earth, but the end of a particular time, age, condition, or order of things, with the underlying thought of other orders of things and perpetual continuity in other forms and ages."[142] I do not dispute the point, that there is a difference, but do affirm that it is unduly pressed by Pre-s. If the argument proves anything, then it must be shown that in every case aion must be translated age, dispensation, a period of time, which necessarily is limited, whether of short or long duration, and that it in no single instance can mean world, the kosmos in which we live. This assumes more than the facts warrant, for instances can be shown where the two, kosmos and aion are used interchangeably.[143] Moreover, the statement end of the world, (ages, aioons) very clearly and undisputedly signify in many cases the beginning of eternity, when time shall be no more. Even Alford explains, the end of the world (aioons) as "the completeness of the state of time," after which "time shall be no more."[144] The distinction is necessary for Pre dispensationalism, for by it they aim to prop an important tenet of their system, viz., that Christ's second advent will not immediately end the progress and development of human history, but that it will be continued "under new conditions, ...more favorable"[145] than those now existing. This rests on an assumption which cannot be proved, viz., that aion, age, and oikonomia, dispensation are synonomous. It is, however, a gratuitous assumption to conclude that the disciples questioning our Lord about the end of the world, (ages) inquired concerning the end of a dispensation, whereupon an aion of a thousand years would follow after which the ultimate ages would begin. Such a construction burdens the plain sense of the words with more than it can bear. The Scriptures are plain and explicit as to the fact that these are the "last days," and that they terminate in a "last day."[146] This precludes the possibility of a millennium to follow the end of the age. And, as Warfield has pointed out, the difficulty is even increased when we consider that both the second advent and the final conquest over His foes, are identified with this end.[147] An aion, as Brown observes, may signify a human lifetime, or an age or season. It is indefinite and general. These may co-exist. The Christian Dispensation on the other hand, is the "end of all the ages as Paul declared."[148]

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[140] Russell, *Studies in the Scriptures*, I, p. 95.

[141] Guinness, *The Approaching End of the Age*, p. 22. cf. Seiss, *The Last Times*, p. 22.

[142] Seiss, *Millennialism and the Second Advent*, p. 75, cf. p. 20. Lehman,, *op. cit.*, p. 22. Kellogg, *op. cit.*, p. 240. Scofield, *What do the Prophets say?* p. 165. Blackstone, *op. cit.*, p. 219. *De Bereer*, Feb., 22, 1927, p. 493, July, 7, 1920, p. 76, Apr., 22, 1924, pp. 593 f.

[143] *Heb.* 1 : 2—3, 11 : 3, I *Cor.* 3 : 18—19. cf. Merrill, *The Second Coming of Christ*, pp. 61 f.

Pre-s have become very dogmatic on certain profound conceptions, which in reality are not so simplicistic but involve a mine of exegetical study. Such problems as the meaning of the phrase, "The day of the Lord," so frequent in Old Testament revelation, "Times of the Gentiles," "Fulness of the Gentiles," "Day of Christ," "The last days," and the "Last day," are disposed of in a manner that is all but satisfactory. One cannot help but feel that the distinctions made and the theories built on them are all subject to strong tendency exposition: explained to fit a preconceived system, just as aion must invariably signify a period of time, a dispensation. Such a simplicistic exegetical method may have much that is appealing to the lay-mind, may satisfy the needs of a Bible School Graduate but hardly does justice to the profound secrets of wisdom deposited in God's Word. The "day of the Lord" which to the prophets is "entirely homogeneous," designated a day on which God would vindicate His people and punish all enemies. It was a day of "conspiuous execution of judgment," a "complete victory of good over evil:"[149] not a "date of the calendar" but signalized the "opening of a new epoch,"[150] wherein righteousness would triumph. God would intervene on that day in the world. A final and "decisive intervention of God in the course of human order, mighty cosmical changes involging a renovation of the material universe, would accompany the event. The fact of the Divine interposition imparted to it a wide significance. It marked a crisis, a judgment and the inauguration of a new order of things. If we have not burdened ourselves with presuppositions, the plain meaning of this expression points to the final and universal judgment, history."[151] Kennedy observes, "It is the ideal period, in which all the moral principles which have emerged in history are at length finally perfected."[152] He makes plain that this conception to hold its place in Judaistic apocalyptic and pseudepigraphic literature, where it was commonly identified with the Messianic Ages.[153] Pre has incorporated this Judaistic idea in her creed.[154] The day of the Lord is for Pre-s a period of long duration, some identifying it with the millennium while the general opinion is that it begins just prior to the golden age, and extends some length beyond it, since it includes the resurrection and final judgment of the "rest of the dead," those who "lived not the thousand years." Is is a day that begins with judgment, ends with judgment and is characterized by judgment. The day involves a schedule of events which encompasses a vast stretch of time.[155] We can understand that in the Pre system this period of judgment is particularly pronounced and accelerated at the revelation and at the last desperate attempt of satan and his hosts at the end of the millennium, but it is difficult to conceive of the entire millennium being a period of judgment. To be sure, it is needed in their theory, for during the thousand years, not all are saints, not all are saved. The slumbering silent reaction of the countless thousands against Christ's rule we are asked to believe, are held in subjection, by the pagan conception of sheer force. Christ or His representative will be an autocratic king. This is Judaism, Rabbibism with a vengeance. Pre-s anxiously distinguish between the "Day of the Lord," and the "Day of Christ."[156] The latter begins at His coming for His saints, viz., at the Rapture, and can be expected at any moment, is imminent and includes the millennium; while the day of the Lord has an indefinite beginning. Again, a distinction is sought and required by the theory relative to the phrase, "the last days," and "the last day." The former, Scofield claims, and Pre-s have accepted his opinion, must be distinguished when it is applied to Israel and when it is applied to the church.[157] A delicate operation indeed! The portions parcelled out for each can only be convincing to one who swears allegiance to their theory. So too, they affirm, the "last day" is not identical with the "last days". The "last" is the last of the last days, and refers, observes Scofield, to the "resurrections and last judgment."[158] Since they recognize a series of resurrections and judgments, it would have been more accurate to remark, the last of the last resurrections and judgments. These distinctions are sought, arbitrary and fanciful, and are not countenanced by scripture when it is exposited on fair, uncolored principles of exegesis. The expression "that day," the "last day" or "last time" can be used in a metaphorical sense, as for instance we speak of "our time" and "our day." But that is not the point in its use and scripture. Here it is employed to designate a definite fixed time in the mind of God.[159] All speculation as to the duration of that day is futile. Forrest has well remarked, that in "speaking of the last day we are using a temporal expression for an unspeakable and timeless reality,"[160] for at that day God will merge time into eternity where our measurements of time are no longer of application.

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[144] Quoted by McClenahan, *op. cit.*, pp. 303—304. [145] Kellogg, *op. cit.*, p. 239.

[146] I *Cor.* 10—11, *Mt.* 24 : 3, *Heb.* 1 : 2, here aion designates not only time but also space. cf. Kuyper, *Dictaten Dogmatiek, Locus de Consumm. Saec.*, p. 312, *Heb.* 9 : 26, *Acts.* 2 : 17, II *Peter.* 3 : 3, II *Tim.* 3 : 1, I *Peter.* 1 : 20, *John.* 6 ; 39, 11 : 24, I *Peter.* 1 : 5.

[147] Warfield, *op. cit.* McClenahan, *op. cit.*, pp. 303 f.

Mt. 24 : 3—6, I *Cor.* 1 : 8, I *Cor.* 15 : 24, *Mt.* 24 : 6—14, *Mk.* 13 : 7, 39—40, *Lk.* 21 : 9.

[148] Brown, *op. cit.*, pp. 199 f.

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[149] Beet, *op. cit.*, p. 453.

[150] Eckman, *op. cit.*, pp. 305 f.

[151] Garvie, Art. *Eschatology in Encyclo. Britt.*, pp. 760—764.

[152] Kennedy, *op. cit.*, p. 178, See discussion, pp. 176 f. [153] *idem*, pp. 178 f.
Sibyl. *Orac.* iii, pp. 796 f., 767 f., *Enoch* i : 3 f., xxxvii—lxxi, lxxiii : 1.

[154] Kellogg, *Are Premillennialists Right?* pp. 84—87, 111—115.
Gray, *op. cit.*, p. 97, 100, 109.
Kellogg, Art. in *Bibliotheca Sacra*, *op. cit.*, p. 251.
Morgan, *op. cit.*, pp. 63 f. Haldeman, *The Coming of Christ*, p. 213.
Guille, in the volume *The Coming of the Kingdom of Christ*, p. 185.
Blackstone, *op. cit.*, p. 104.

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[155] We can conveniently take the schedule outlined by Scofield *Reference Bible*, p. 1345, The order of events are:

1. Return of the Lord in glory;
2. Destruction of the Beast and his host, king of the earth, false prophet;
3. Judgment of the nations;
4. Kingdom age, the 1000 years;
5. Satanic revolt and its end;
6. Second resurrection and final judgment;
7. Earth purged by fire.

[156] Bultema in *De Bereer*, Feb., 7, 1923, p. 462, claims that the Day of the Lord is the day Christ comes with His saints, to judge sinners, that this day is not imminent, while the Day of Christ is imminent, a coming for His saints. In the Nov., 21, 1921 number, p. 382, he advanced a different view, viz., that the day of the Lord designated the day the tribulation would begin and at the same time, the day of Christ would break with unspeakable joy for His saints. If this is true, both the day of the Lord, and the day of Christ will appear at the same time, viz., both imminent, which contradicts the assertion in the latter number. Apr., 22, 1913, p. 590, He claims that the Day of the Lord is the judgment of the nations and time of the great tribulation.

Apr., 7, 1924, p. 563, that the day of Christ is a separate dispensation of 1000 years.

[157] Scofield, *op. cit.*, p. 1151.

The Times of the Gentiles embraces that period begun with Nebuchadnezzar until the Second Advent.[161] During this period Israel is under Gentile overlordship. It has been foreshadowed in the "monarchy-vision" explained by Daniel, 2 : 31f. Several particulars of the "end-time" are pictured. Especially three features are made prominent, viz., the catastrophic end and the Gentile dominion, followed by the Kingdom age and that this Kingdom is not established prior to complete destruction of the "Gentile world-system."[162] This is not to be confounded, according to Pre-s with the phrase the "Fulness of the Gentiles," which is "the completion of the purpose of God in this age."[163] It must be a concept limited to the dispensation in which we live and designate the mystical body of Christ, the church composed of Jew and Gentile, the "called-out" ones of this gospel age.[164] The Church must not be confused with Israel, for principally and eternally Christ is Israel's King and the Church's Head. The exceedingly narrow compass of such a view is evident when Pre-s apply this to the profound and unfathomable mystery of the pleroma, Eph. 1 : 23, the "fulness of him that filleth all in all." This fulness reduces itself in their theory of the church, the complement filling His body, and since the church

[158] *idem.* [159] Merrill. *op. cit.,* p. 211.
[160] Forrest, *The Authority of Christ,* p. 309.
[161] Scofield, *op. cit.,* p. 816, It began with *Jer.* 39 : 7. cf. p. 1106.
[162] *idem,* pp. 900—901, 1345. [163] *idem,* pp. 1205—1206.
Gaebelein, in vol. *The Coming of the Kingdom of Christ,* pp. 199 f.
[164] *idem,* p. 750. Bultema, *De Bereer,* Dec., 7, 1924, p. 357.

is nowhere found in the Old Testament, this fullness, and the mystery of the pleroma is merely the ecclesia, "called-out ones" of this dispensation. Even a most superficial knowledge of the Greek ought to convince anyone that pleroma will not warrant such a construction. While the Bible beginning with Gen. 12 to Mt. 12 : 28 has to do primarily with Israel,[165] yet we are told, that there are feeble intimations, a "little rill" here and there, indicating God's more universal purpose and intent. The Times of the Gentiles thus continues through different dispensations. The distinction Pre-s seek between the two phrases when carried out ends in a fiasco similar to West's attempt to find two aions, two advents with a millennium to follow, in Zechariah. He says it is necessary to piece-together, "combine" elements of the different prophets and to "arrange them in their temporal order and succession, supplementing by one prophet the partial picture of the end drawn by another."[166] This is a preparatory remark to his conclusion of the research in Zechariah. Evidently the two aions and the millennium following were not so clear, for he makes this admittance, that these ends, "involute in one another in the earlier Old Testament revelation The Ends and Ages there confounded."[167]

D. ISRAEL

Intensely pronounced is Pre Judaism and nivelism relative to their conception of Israel's past, present and future. It is not overdrawn to assert that Israel forms the burden of Pre literature. This feature is common to all chiliasm, and for all those lacking an adequate understanding of Israel's place in the economy of redemption and God's revelation to mankind. Pre Judaism has been greatly accelerated by its Biblicism and not the least by its new dress, dispensationalism. God chose Israel not because of any merits Israel possessed, but with the divine purpose that through and to them He might make known His will. Pre-s, on the contrary, attribute to the fleshly descendants of Abraham a certain peerage, an exalted prerogative, a preeminent placed beyond the children of adoption. God employs, so claims Gray, two instruments of redemption, Christ and the Jewish nation.[168] This emphasis upon Jewish nationalism becomes, remarks Kliefoth, "Israelolatrie."[169] Though privileged by God to receive the divine oracles, yet the Jew never was nor never will be a necessary coefficient in carrying out God's plan of redemption. It is God with Israel; not Israel with God.[170] Snowden in his introductory remark on the discussion of Pre Judaism has well said, "Old religions and old forms of religion die hard."[171] The human mind ever has the tendency of overemphasizing either the letter or the spirit.

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[165] *idem,* p.19. [166] West, *op. cit.,* p. 77—78.
[167] *idem,* p. 257.
[168] Gray, *Prophecy and the Lord's Return,* p. 100.

We are prone to exalt the one at the expense of the other. The doctrine of common and special grace, their distinction and relation should teach us to appreciate both realms and to lift the two to a higher synthesis. The "swaddling clothes" of Judaism, be it in the form of ritualism, ceremonialism, officialism, rabbinistic creedalism, dead orthodox dogmatism are but some of the forms in which it has manifested itself. Protestantism has not escaped this "atavism," its reappearance is seen in Pre.[172] The "people of Israel," asserts Christlieb, "are a perennial, living, historical miracle."[173] The Jews are the "shylocks of every age and nation,"[174] "persecuted, pillaged, plundered, ostracized, murdered, what other people so helpless and few in numbers could have withstood all these things and today be stronger numerically, financially and industrially than ever before in their history."[175] Although at present in the shadow of the church, which came into prominence after Israel's rejection of her King and upon His return to Heaven, yet a glorious future awaits the chosen nation. National consciousness will revive, intense interest in Palestine; recent occurences in Jerusalem raising the hopes of Pre-s to the highest pitch and considered as signs of the fast approaching event. They are yet to become a missionary nation; the fulness of blessing only possible when Israel is restored.[176] The fact of Israel's peculiar and miraculous preservation is an argument urged by Pre-s that God still has great things in store for them.[177]

[169] Kliefoth, *op. cit.*, p. 175.

[170] Kliefoth, *op. cit.*, p. 176.

[171] Snowden, *op. cit.*, p. 192.

[172] *idem*, p. 195.

[173] Kellogg, *The Jew or Prediction and Fulfilment....*, p. 52, being a quotation from Christlieb's *Modern Doubt and Christian Belief*, p. 133.

[174] Wimberly, *op. cit.*, p. 64, See pp. 125—135, "The Jews, Past, Present, Future."

[175] Stroh, *God's World Program*, pp. 46—47.

[176] *idem*, pp. 46—53.

Gray, *op. cit.*, p. 91, says, "But God has a purpose of redemption for the earth, in which Israel has a leading part, and one event essential to its execution is her reëstablishment in Palestine, and another the subjection of her Gentile enemies."

[177] Berkhoff, *op. cit.*, pp. 191 f.

Israel will be the chief nation of the earth, at the head of all on the earthly plane of being, into oneness and harmony with which all the obedient will be gradually drawn."[178] George Bishop in a lecture at the Prophetic Conference in Chicago, held 1886 stated "Focalize the Scriptures, and they teach that all the lines of God's eternal purposes as to the future blessing of the world meet their fulfillment — not mystically in christianity and figuratively through the church, but literally after the church has been caught away into heaven—in the restoration of the Jews, God's chosen earthly people to their original and promised land—and in the reign and glory of Messiah as the second Adam."[179] The motive for evangelization and missions is solely to complete the pleroma, the "Fulness of the Gentiles," that this complement should be removed, in order that then Israel's "Fulness" might receive its turn. The apodictic West expressed it in the same conference in these words: "A predetermined plan lies at the foundation of the whole evolution of the Kingdom of God, in which Israel appears an abiding factor....... First, middle and last 'salvation is from the Jews', eminent at each great epoch-making node of evolution in the Kingdom of God..... At the end of this present age Israel shall form the historic basis of the New Testament 'kingdom' in its outward visible glory. Israel stands in prophecy, as in history, the elect agent of salvation, in a national sense, as truly as does Messiah in a personal sense, each a 'Son of God' and is identified so closely with Messiah Himself, both in suffering and glory, as the 'Servant of Jehovah' that it is sometimes hard to tell which of the two is meant."[180] The Old Testament prophecies though not limited yet have a "primary reference" to Israel[181] and await fulfillment in the glorious milennium where the Jews will be God's "earthly teachers of spiritual life and truth."[182]

All those who contend for the Pre faith hold it as a fundamental doctrine of their system, an expectation of the restoration, and national conversation of the Jewish nation. It has become a password, common parlance among Pre-s and is a tenet which among them is so self-evident as to require no proof. By far the majority of Pre writers begin with this assumption: viz., that Christ will appear on earth as King, in Jerusalem,[183] and rule here over the reestablished, converted fleshly descendants of Abraham. The inexorable logic of their nivelism drives them to such a position. The consequences cause some to tread hesitatingly and to even balk at the extreme absurdities, which it involves, others seek refuge in the fact that we know in part and that the Omnipotent God is not hampered to accomplish His promises even though difficulties arise in our finite minds. In depicting the Jewish restoration to Palestine, Pre manifests Judaism in rabbinistic lustre. Their gospel must indeed be pleasing to the carnally-minded Jew. According to their predictions the sun of revelation would sink back into the mists of the Jewish economy,[184] the full blaze of the midday sun of Christ's completed work on Calvary, would again be dimmed behind clouds of ritualism and sacrifice.

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[178] Russell, *op. cit.*, p. 241.
[179] *Prophetic Studies of the International Prophetic Conference*, p. 49.
[180] *idem*, p. 122. [181] Torrey, *op. cit.*, p. 67. [182] David, *op. cit.*, p. 45.

"We believe," says Wimberly, "the Jews will return to their home land, where they will organize themselves into a nation,[185] ..... that God has yet a great mission for His ancient people; once they are redeemed they will be a great factor in redeeming and restoring all the nations of the earth, ... the handmaiden of the Lord in redeeming the world."[186] Brookes quotes Auberlin as saying, "Israel is again to be at the head of all humanity..... The whole Old Testament is full of prophecies on this subject. They begin with the Pentateuch, and conclude with Malachi."[187] In fact these predictions are so numerous, Pre-s assert, that it is difficult to select from the number of passages. Pre Biblicism finds the restoration promises all through the Bible.[188] Palestine has been promised to the Jews, deeded to them. They have never possessed it[189] nor have the earthly blessings promised to Canaan and its inhabitants ever been realized. Deny the restoration and we break the Scriptures.[190] Israel's return is the condition for the world's peace;[191] Daniel's prophecy refers exclusively to Israel,[192] her promised end-glory and exaltation, consequently it as well as the *Apocalypse* VII—XX,[193] would be devoid of meaning should Israel not be restored. The Israel that returns to Palestine, there converted, will still be Israel and not be designated as Christians.[194] The return will still be in this dispensation, where no distinction is made between Jew and Gentile; all form one body of Christ, the church. But as soon as the church has been gathered[195] and removed, Israel is again Israel: a chosen race to whom God has covenanted a Kingdom.[196] When God's purposes for this dispensation have been realized we are "assured that there will be a return to the legal kingdom grounds and the exaltation of that nation to whom pertain the covenants and promises."[197] As soon as the church has been removed the Divine Person will return to the earth and reestablish the Davidic order, resulting in worldwide blessing.[198] Then Israel shall take up the "broken threads of privilege and duty,"[199] testifying of her King and Messiah, which witness will effect in bringing the nations of the earth during the millennial age in obedience to Christ. Moreover Israel's return is the requisite to that blissful Utopia on earth concerning which Pre-s dream. Without this asserts Ottman, "no millennial earth is possible. The blessings connected with the Millennium are of an earthly character, and, manifestly belong to Israel."[200] But it should not escape us, Ottman as Pre-s generally, begins with an assumption, viz., that there will be such an earthly Millennium, which needs proof. If such proof is lacking, if the millennial imagery in the *Apocalypse* is symbolic of the eternal stage, when the dualism of heaven and earth will be no more, but will be transformed into a higher synthesis about which it is vain to speculate, but which John clearly indicates in his gospel as well as in his *Apocalypse,* then the restoration of Israel, earthly blessings, and all the externals included in the Pre system would fall with one stroke. Pre nivelism and biblicism is a simpler explanation. Assuming a millennium, it is very convenient to exhaust all the predictions relative to the Messianic age, (for Pre-s the millennial age) in that dispensation. This they assert is reserved by God for the realization of these promises.

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[183] Lingbeek, in *De Wekker,* Oct., 25, 1929. [184] Brown, *op. cit.,* p. 79.

[185] Wimberly, *op. cit.,* p. 130. cf. West, *op. cit.,* p. 244.

[186] West, *op. cit.,* p. 134. [187] Brookes, *op. cit.,* p. 538.

[188] cf. the frequent reference to it in the notes of the Scofield Bible. cf. also Blackstone, *op. cit.,* pp. 162—176.

[189] Haldeman, *Why I Preach the Second Coming,* p. 96.

[190] Hodge, *op. cit.,* p. 808, quotes Luthardt to that effect.

[191] Haldeman, *op. cit.,* pp. 110 f. [192] Gaebelein, *op. cit.,* pp. 23 f.

[193] Gray, *Text-Book on Prophecy,* pp. 46—47.

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[194] Brown, *op. cit.,* p. 101—102, quotes from Gray's *Christian Workers Commentary,* p. 266.

[195] Riley, *op. cit.,* pp. 65 f.

[196] Scofield, *Reference Bible,* p. 362, informs us that upon the Davidic Covenant, 2 *Sam.* 7 : 8—17, the glorious kingdom of Christ, "of the seed of David according to the flesh" is to be founded. It secures: A Davidic "house," i. e. posterity, family; a "throne," i. e. royal authority; a kingdom, i. e. sphere of rule; In perpetuity, "for ever:" with one condition obedience; disobedience to be visited with chastisement but not abrogation of this covenant. cf. also pp. 976—977 where a full summary discussion is given concerning the Kingdom. We learn here that that kingdom is Davidic, of heavenly origin, principle, and authority, but set up on earth, with Jerusalem as the capital; established over, regathered, restored, and converted Israel, then to become universal.... established by power, not persuasion, established at the advent of our Lord, therefore yet future.

Scofield in the volume, *The Coming of the Kingdom of Christ,* p. 48.

Scofield, *What do the Prophets say?* pp. 49—52.

Chafer, *op. cit.,* pp. 27—30, 153—154.

This kingdom will be: 1.) theocratic, 2.) heavenly in character, 3.) on the earth, 4.) realized only by virtue of the power and presence of the returning king, 5.) though material and political will be spiritual in that its subjects will walk on the earth in the undimmed light of God. (note his definition of spiritual!)

[197] Chafer, *op. cit.,* p. 70. [198] *idem,* p. 73.

[199] Gray, *Prophecy and the Lord's Return,* p. 118.

[200] Ottman, *op. cit.,* p. 145.

If the argument is advanced against Pre-s that there was a return after the Babylonian captivity, they answer that the Prophets recognize that there will be two restorations[201] God in His original plan, has according to Haldeman, decreed to make Israel the head of the nations, to "place them in Palestine as the geographical center of the earth, make them its political center, send His own Son to be their incarnate King, use them as a channel of earthly and spiritual blessing and make this world the most perfect and happiest spot in all the wide universe."[202] Prophecy ends with this grand perspective, viz., a regathered, restored, purified and converted Israel, glorified on this earth.[203] The eternal dualism is evident from the consideration of Gaebelein,[204] who contends that the reader must be reminded of the important facts concerning the rule *in* the earth and *over* the earth. This distinction helps them out of several difficulties. The text can be shifted at will, to refer either to God's earthly race, the Jew, or to the heavenly people, the church. Thus we must distinguish between the "glory which is manifested in Jerusalem [earth] and the glory of the heavenly Jerusalem, the throne which stands in Jerusalem below and the glorious throne, which is in the heavenlies and visible from the earth."[205] We admit we must allow some latitude for the inadequacy of human language to describe heavenly realities, but the absurdity of such fictional, imaginative reasoning is too blunt. The earthly inhabitants are, on this millennial earth whose center and capital city is the renewed, rebuilt Jerusalem, according to the assertion, to behold another city soaring somewhere betwixt heaven and earth, a glorious city inhabited by spiritual beings, the saints gathered in this dispensation. The restored race will form a political institution, a Jewish state or Judaized christianity, favored with material blessings; a kingdom in which Christ rules and compels to obedience not by moral persuasion but by autocratic, despotic power and sheer force. Snowden observes; "It is the old Jewish eschatology risen out of its grave."[206] Zionism fans these Judaistics conceptions. It is welcomed with hopeful expectancy. Today we are witnessing the "homeward march;" all Israel, the twelve tribes shall be saved,[207] the twelve apostles their rulers.[208] The tendency toward communism is evidenced in this statement, "Individual land ownership will be abolished. . . . . There will be but one ownership of land, the ownership of the Lord."[209] The only competition known in this millennium will be in "righteousness, in devotion to God." Morgan describing conditions in the "golden age," asserts that, "Jesus will be King, in as direct and positive a sense as any ruler the world has ever known, but with larger empire and more autocratic sway. He will be Judge as well as King, and the final Arbitrator in any disputes that may arise among men."[210] Each tribe, we are told, will return, Palestine to be redivided, and each will receive a portion which "stretches from the seaboard across the land."[211] Pre-s are not in agreement concerning the conversion or non-conversion of Israel prior to the return. The most common view is expressed by Gray that the nation will return in an unconverted state.[212] Stroh, on the contrary, argues the reverse, and claims that the divine program calls first for a final repentance, whereupon God will restore them in Palestine.[123]

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[201] Kellogg, *op. cit.,* pp. 70—71, cf. pp. 66 f.

[202] Haldeman, *op. cit.,* p. 112.

[203] Berkhoff, *op. cit.,* p. 188, The thesis laid down here by Berkhoff underlies his book, as well as his subsequent production, *De Christus Regeering.* It is true he does not accept an eternal separation between Israel and the Church, as American Pre-s, but claims that after the final struggle at the close of the millennium, in the new heavens and the new earth Israel and the Church, the redeemed shall be one, (geheel vereenigd.)
Kellogg, *op. cit.,* p. 219.

[204] Gaebelein, *The Harmony of the Prophetic Word,* p. 163.

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[205] *idem,* This distinction is identical to the Pre attempt to differentiate between the kingdom of God and the kingdom of Heaven. See,

Gray, *A Text-Book on Prophecy,* pp. 55 f.

Scofield, *Reference Bible,* p. 1003.

Riley, *op. cit.,* p. 54, The "coming Kingdom is real and literal, as well as ideal and spiritual."

The "most honored citizens" of this kingdom, "are the Translation saints," p. 57, its "natural citizens are Israelites," p. 62, while the "adopted citizens.... are the regenerate Gentiles," p. 66.

[206] Snowden, *op. cit.,* p. 203. [207] Haldeman, *op. cit.,* pp. 106, 110.

cf. also his *Signs of the Times,* pp. 450 f.

[208] Haldeman, *Ten Sermons on the Second Coming,* p. 722.

[209] *idem,* p. 728—729. [210] Morgan, *op. cit.,* p. 115.

[211] *idem,* p. 117, cf. Seiss, *The Last Times,* p. 169, "Israel shall repossess their fatherland;.... Israel shall be the root and basis, the center and the crown, of the glorious Kingdom of God."

Not only will the Jews be reinstated as a Jewish nation, but Pre nivelism advocates the rebuilding of an earthly Jerusalem, the center and capital city of the earth, with a temple which by far surpasses in magnificence, size and grandeur the temple that once graced Moria's mount. Jerusalem will be the metropolis of the entire world, the seat of Messiah's Kingdom, "centre for the world-wide worship of God," from which the laws are made, and the edicts issued forth "affecting the whole of mankind."[214] So too, Pre-s interpret the "idealized" temple vision in Ezekiel 40—47 in nivelistic-literalistic fashion. In the millennial period the "fundamental institutions of Israel" will be restored.[215] The "altars are to smoke again, and the blood of victims innumerable is to flow."[216] These offerings, according to Pre-s will be a "memorial, looking back to the cross, as the offerings under the old covenant were anticipatory, looking forward to the cross."[217] The unyielding logic of nivelism compels them to attempt some explanation. Ottman evidently realized the difficulty but refuses to argue the point. He merely asserts that the restoration of the temple involves the restoration of the temple service and then dismisses the argument by saying, "It is easier to conceive of this than to resolve the difficulties involved in the refusal of the redemption of promises to Israel."[218] Reduced to plain speech this means, a choice between the lesser of two evils. Kellogg claims they will be reinstituted with a "retrospective and sacramental intent."[219] Peters attempts to evade the difficulties involved in such nivelism by declaring that we must differentiate different modes of speech. The one particularly suited to "solve all such difficulties" he prefers to term "hypocatastasis," a figure of speech which he defines as that "by which one thing is employed as a substitute or equivalent for another." Applied to the problem of restored sacrifices, this method works out in the following manner, viz., that the "usage of the word, 'sacrifice' shows that it is employed as an equivalent for worship or religious conduct in this dispensation."[220] Riley tries another expedient. Admitting that Ezekiel would by their nivelism compel them to accept a literal "Feast of Tabernacles, and other kindred material ordinances" he asks; "Does the maintenance of the ordinance of baptism detract from the spiritual truth symbolized thereby?" He asks the same concerning the Lord's supper.[221] These are but drastic efforts to squirm out of a difficulty, ingenious and sought arguments, but are far from convincing or satisfactory. Peters and Riley evidently were blinded to see that if the principle laid down by them in this instance was consistently applied and urged, it would batter down the staunchest prop of their system, viz., nivelism, what Pre-s style literalism, for they have introduced, perhaps unknowingly, another principle of interpretation which they term spiritualizing, against which they "pour out such sarcastic invective,"[222] and which they assert, is the great evil in scriptural interpretation. Less controversial is Silver who simply believes and thinks it fitting that "during the

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[212] Gray, *Prophecy and the Lord's Return*, p. 23, cf. Bultema, *Maranatha*, p. 83.

[213] Stroh, *op. cit.*, pp. 50—51.

[214] Morgan, *op. cit.*, pp. 117—118.
Gordon, *Ecce Venit*, pp. 294 f. Gaebelein, *op. cit.*, p. 163.
Gaebelein, in the Volume, *Christ and Glory*, pp. 150—151.
Bultema, *op. cit.*, p. 82. *De Bereer*, Dec., 22, 1928, pp. 389—391.
Gray, *A Text-Book on Prophecy*, p. 56.

[215] Rall, *op. cit.*, p. 123, quoting Scofield in the "Christian Workers Magazine," XVI, p. 471.

[216] Rall, *op. cit.*, p. 123. cf. Brown, *op. cit.*, pp. 86—93.
McClenahan, *op. cit.*, pp. 291—293.
Snowden, *op. cit.*, pp. 209—217, quotes several prominent Pre-s holding to the belief of restored sacrifical system during the millennium.

[217] Scofield *Reference Bible*, p. 890.
Morgan, *op. cit.*, p. 118, has the identical view.
Blackstone, *op. cit.*, pp. 165, 171—172.
Bultema, *De Bereer*, Eerste Jaargang, p. 348, These sacrifices are only for the Jews, and aim to increase their admiration for the sacrifice of Christ.
For older views concerning the sacrifice question, see Brown, *The Second Advent*, p. 360—363.
Here are found statements of Fry, Freemantle, Pym, Bonar.

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[218] Ottman, *op. cit.*, p. 264.

Russell, in the volume, *The Coming and Kingdom of Christ*, p. 64. also recognizes that Pre literalism is beset with difficulties, especially as to the "possible restoration [therefore a question!] of memorial sacrifices" predicted by Ezekiel. His answer is that these "difficulties may be left with God for salvation," and that it is the "wisest way of dealing with prophecy is not to declare it cannot come to pass but to accept the word of Jesus that 'not one jot or title' shall fail from the law until all be fulfilled."

[219] Kellogg, *op. cit.*, p. 113, Kellogg too is timid and sober on this point. He even admits that it may be hard to be received, and closes his remark with this question, "does it therefore follow that the whole system of interpretation [literalism] is false, because in its light we cannot arrive at an infallible understanding of every prediction in the Word of God?"

[220] Peters, *Theocratic Kingdom*, III, p. 89.

[221] Riley, *op. cit.*, p. 48.

[222] Snowden, *op. cit.*, pp. 210—211.

Millennium earth's teeming millions in the flesh will observe some proper commemoration of the atonement."[223] This is but one of the many points in the Pre system where their unrelenting nivelism leads them to absurdities which vitiate the principle. Pre-s evidently are not so nivelistic in interpreting Hebrews 9 : 26., 10 : 1., 10 : 4—9,. 10 : 10—12., 12 : 24. A thorough and fair exegesis of the two contrasted covenants in the Epistle to the Hebrews would cancel such "vain babblings." Moreover, even in Ezekiel the attempt to explain these offerings as a memorial would contradict their nivelism, (Pre literalism) for in Ezek. 43 : 19 we read that they shall give a "young bullock for a *sin-offering*." A restored temple and sacrificial cultus would mean a relapse into Judaism, a return to the "beggarly elements," and "shadowy types," a denial of Christ's complete sacrifice on the cross.

Pre dispensationalism calls for a careful distinction between the church and Israel. Indeed, they are assured that the greatest confusion has resulted from confounding these two in Scripture. Israel is God's earthly people, for which He has decreed an earthly program; the church, temporarily serving a mission on earth, yet is not of it. Her origin and destiny is heavenly.[224] Again Scofield makes an incisive remark in his introductory notes to the Gospels. The reader is especially warned against the notion, "a legacy in Protestant thought from post-apostolic and Roman Catholic theology—that the church is the true Israel, and that the Old Testament foreview of the Kingdom is fulfilled in the church."[225] To claim that we as members of the church are the true Israel converts *Pro Rege*, into *Pro nobis*.[226] The church is represented in the New Testament as a "virgin espoused to one husband; . . . . . which could never be said of an adulterous wife, restored in grace. Israel is, then, to be the restored and forgiven wife of Jehovah, the church the virgin wife of the Lamb; ..... Israel Jehovah's earthly wife; ..... the church the Lamb's heavenly bride."[227] This reasoning of Scofield elicited a criticism of Brown, claiming that such would make God a polygamist.[228] The present age, the gospel dispensation is but a parenthesis in the prophetic order.[229] The church's mission is to evangelize, not to establish a kingdom.[230] A member of the church differs from Israel in these particulars, that the Life of God through a new birth by the spirit places him in a new standing, sufficiency, service, rule of life, purpose and prospect.[231] Bultema affirms that there is not an absolute separation between Israel and the church but that as redeemed they are one. This, however, is exceedingly difficult to harmonize with his other positive assertions that Israel is God's earthly people, with an earthly calling, while the church, God's heavenly people, has a heavenly calling.[232] The only relation the church sustains to Israel's earthly kingdom which is still future, is her association with Christ in His rule over Israel.[233] Besides this eternal dualism, Pre-s still distinguish a third class, viz., the nations.[234] The coming of Christ has a threefold relation, to the church, Jew and to the nations.[235] The promise made to Abraham, "I will make of thee a great nation" is fulfilled in a threefold manner: a spiritual people, viz., as the stars of the heavens; a natural posterity or Abraham's descendants according to the flesh, viz., as the dust of the earth; and also fulfilled through Ishmael, viz., as the sand of the sea.[236] This division is purely arbitrary and fanciful.

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[223] Silver, *op. cit.*, p. 207.

[224] Stroh, *op. cit.*, pp. 55 f.

cf. Ottman, *op. cit.*, p. 27, 180.

Blackstone, *op. cit.*, p. 172, cites I *Cor.* 10 : 32 as proof that they are clearly distinguished.

Scofield, *What do the Prophets Say?* p. 117.

Bultema, *Maranatha*, p. 54, cf. p. 16.

Haldeman, *The Coming of Christ*, p. 287, charges that post-millennials (all not Pre-s) with "stealing without a blush of compunction the promises made exclusively to the people of Israel and handing them over to the church, thus making her the receiver of stolen goods."

Chafer, *op. cit.*, p. 87.

[225] Scofield *Reference Bible*, p. 989.

[226] Berkhoff, *De Christus Regeering*, p. 246.

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[227] Scofield, *op. cit.*, p .922. cf. p. 705, 1204.

[228] Brown, *The Hope of His Coming,* p. 82.

[229] Scofield, *What do the Prophets Say?* p. 79.
Bultema, *op. cit.*, p. 303. Chafer, *op. cit.*, p. 117.

[230] Wray, Art. in *Bibliotheca Sacra,* 1919. The Mission of the Church, pp. 312—322.
Scofield, *op. cit.*, p. 133.

[231] Chafer, *op. cit.*, pp. 65—70.
Gray, *op. cit.*, pp. 60—61, Gray favors us with a list of differences:

1. the church is "built", kingdom is set up;
2. church has elders, messengers, servants, kingdom has heirs;
3. church is cleansed, is edified, kingdom is advanced and extended;
4. church is an aggregation, kingdom a unit;
5. church will reign with Christ, kingdom reigned over by Christ;
6. church is an election, kingdom will be universal;
7. church is now in the world, longs for deliverance, kingdom is still in abeyance;
8. church is a temporal establishment, kingdom an everlasting kingdom.

Bultema, *op. cit.*, pp. 202—205, also favors us with a list of differences. cf. p. 197 f., "Israël zal eeuwig het volk der aarde zijn."
De Bereer, Sept., 7, 1928, pp. 187—190, Many errors are advanced relative to the "oorsprong, het wezen, de roeping, de hope en de toekomst der kerk," which are due to the fact that Israel and the church are identified, "een moeder van vele ketterijen." They differ in "roeping....beloften....geloof.... Israël werd meer beheerscht door het vleesch en de Gemeente door den Geest,.... Israël had vleeschelijke, de Gemeente heeft slechts geestelijke wapenen in den krijg, ...eeredienst, ...Israël was Gods dienstknecht, wij Gods mondige zoon."

[232] *De Bereer,* Eerste Jaargang, p. 124, 136, 271, cf. note 328, See also Tweede Jaargang, p. 443, 452, Derde Jaargang, p. 203, Vierde Jaargang, p. 362, Zesde Jaargang, p. 308, Zevende Jaargang, p. 671.

[233] Chafer, *op. cit.*, p. 71.

Pre-s entertain a Jewish conception of the Kingdom and the manner of its inauguration. Dispensationalism has emphasized this feature and has introduced a novice in Kingdom interpretation not merely by drawing a line between the Kingdom of God, Christ, and Heaven; but by their alleged postponement theory.[237] The Gospel of Matthew best serves their purpose and those acquainted with Pre literature will know that in proportion to the other Gospels, especially the Gospel of John, Matthew receives by far the greatest attention. Matthew is the "royal gospel,"[238] it bridges the old dispensation with the new and its character is "Jewish and dispensational."[239] The Pre theory would have us believe that John the Baptist and Christ offered to the Jews the very Kingdom for which they longed: a political, national state with untold material blessings, [240] but that the offer was rejected.[241] If so, then the Jewish Rabbis were right in their interpretation of the Old Testament

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[234] Tucker, in the volume *Christ and Glory*, p. 54.
Blackstone, *op. cit.*, p. 145 f. David, *op. cit.*, p. 19.
Berkhoff, *De Wederkomst van Christus*, p. 188.
Bultema, *Maranatha*, p. 274.

[235] Scofield, *Reference Bible*, p. 1148. [236] *idem*, p. 25.
Bultema, in *De Bereer*, Negende Jaargang, p. 647, Tiende Jaargang, p. 187.

[237] Gaebelein, *The Harmony of the Prophetic Word*, p. 161, 186.
Stroh, *op. cit.*, p. 56, asserts that spiritual authority would be temporarily taken away from the Chosen Nation and given to the church.
Gray, *op. cit.*, p. 21, Israel's history has "not yet ended, but only temporarily suspended." cf. p. 54, The kingdom is now in "abeyance".
Scofield, *What do the Prophets say?* p. 143, "Daniel's last, or seventieth 'seven' ....constitutes a postponed dealing," during the interval the "mysteries of the kingdom of heaven, run their course." cf. pp. 104, 108 f.
Scofield, in the volume, *The Coming and Kingdom of Christ*, pp. 115, 119.
Chafer, *op. cit.*, p. 46, "The 'Kingdom of heaven' as announced and offered" in early part of Matthew is "accompanied with positive demands for personal righteousness in life and conduct. This is not the principle of grace: it is rather the principle of law." cf. pp. 52—62.
Haldeman, *Why I Preach the Second Coming*, p. 140.
Riley, *op. cit.*, p. 63.

[238] Gaebelein, *op. cit.*, p. 167.

[239] Gaebelein, *The Return of the Lord*, p. 15. [240] *idem*, p. 15.

[241] Gaebelein, *The Harmony of the Prophetic Word*, p. 160.

Messianic prophecies.[242] For according to the letter, this Messianic hope involved a literal throne of David, a magnificent temple in Jerusalem, with the Jewish race as the favored among all nations. The Old Testament prophets painted beautiful pictures of this Messianic Kingdom.[243] But was it not just this gospel of the letter that Christ rebuked so severely? It seems strange that after the illumination of the spirit for almost twenty centuries, that there should be so many that would stumble over the identical errors of the Jew who crucified Christ. Moreover, it requires more than common sense credulity to accept such a theory. If Christ offered the very thing Judaistic Rabbis ardently longed, it would certainly seem strange that they should reject Him. And if they had accepted His proposal? The cross would not have been necessary, and the "atonement would have been made some other way.'[244] The logic of this view is simple. Since God has a twofold people, earthly and heavenly, had the offer been accepted, this parenthesis, viz., the church age, would not have been necessary and the teeming millions of the other dispensations already past would have been judged by the standard of "testing" applied in that particular dispensation. Whereas the church through the ages has confessed in her creeds, liturgies, ordinances and hymnologies that salvation is only through the blood of the Lamb slain before the foundation of the world, here are twentieth century teachers, adepts in prophetic truth proclaiming that "atonement would have been made some other way." Brown reports Blackstone as saying in an address to Zionists,[245] that there are different ways open to the Jew. "The first is to become a true christian. . . . . Not many Jews will do this." Another way is, "Become a true Zionist and thus hold fast to the ancient hopes of the fathers, and the assured deliverance of Israel through the coming of their Messiah, and complete natural restoration and permanent settlement in the land which God has given them." While the church is saved on the condition of faith and obedience, Israel is predestined to be saved "in spite of its unbelief."[246] Mauro correctly points out that this whole postponement hypothesis, bears resemblance to Russellism.[247] Jews not willing to accept Christ by faith in this gospel dispensation, if living at the return of Christ, which is an imminent fact will be converted to Christ by right and Divine power in the Kingdom dispensation. Even the Gentiles will then be saved through the instrumentality of converted Jews on a wholesale scale, which utterly puts to shame all our efforts to save men in this age. The postponement theory is congenial to biblicism: it simplifies interpretation. It no longer requires to search out the deep spiritual truth, to remove the husk from the kernel, for husk and all receive a nivelistic interpretation: a realistic, literal fulfillment in the Davidic, Messianic, Christocratic millennial kingdom soon to appear. But however sympathetic, simple and pleasing it may be, it is certain that not a shred, not a scrap of biblical evidence can be advanced to support it.

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[242] Brown, *op. cit.*, p. 73. Mauro, *op. cit.*, p. 23.
[243] Snowden, *op. cit.*, p. 200, quoting Kohler's *Jewish Theology*. pp. 39—43.
[244] Mauro, *op. cit.*, p. 23. [245] Brown, *op. cit.*, pp. 124—125.
[246] *idem*, p. 107. [247] Mauro, *op. cit.*, p. 210.

A favorite text Pre-s frequently urge is the passage in Romans XI : 26 "and so all Israel shall be saved:" *οὕτως πᾶς Ἰσραὴλ σωθήσεται.* The argument hinges on the explanation of "Israel" and the "and so," *οὕτως*. It must be candidly admitted that this is a *crux interpretum*.[248] A safe rule of interpretation is the *analogia*

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[248] Strack und Zockler, *Kommentar zu der H. S.*, pp. 516—518, Several views are summarized here. Ambrosius and Theothylact believed a general conversion of Jews is taught: Augustine Theodoret, Origen explained all Israel as the faithful, the church of Jew and Gentile; Luther at first found in it a future for the Jews, but later changed his mind. Melanchton left this consideration, *subinde usque ad finem mundi aliqui ex Judaeis convertunter.* It was dismissed as a mystery. The Weimarer Paraphrasten explained the passage as the church of Jew and Gentile. Calvin likewise as the *totius Israel.*

Calvin's *Comm. on Rom.*, bewerkt door Donner, 1888, p. 243, "Maar onder den naam Israël versta ik het gansche volk Gods." cf. p. 191, Calixt, attempted to introduce a subtle chiliasm. Spener, Bengel, Crusius, believed the passage supported a general conversion of the Jews at the end. Philippi in the 3 Aufl. of his *Komm*, 1866, changed his former opinion and now believed it to mean the true church. Otto accepts his view.

Strack and Zockler argue that it refers to Israel here in contrast to the Gentiles; the "Israel des Endes" in contrast to the individual Jews now converted. "Wenn die Heilzeit fur das Volkertum gewesen sein wird, soll sie auch fur Israel kommen."

Kliefoth, *op. cit.*, p. 169, accepts view of Philippi with a few modifications.

Hodge, *Commentary to the Romans*, p. 587, From all these considerations it seems obvious that Paul intended here to predict that the time would come when the Jews, as a body should be converted unto the Lord.

Brown, *The Second Advent*, p. 434, "and next, that the people at large —the bulk and body of the nation— as contradistinguished from this elect remnant, shall yet be brought in."

Van Andel, *Paulus Brief aan de Romeinen.* More often he is claimed to be a full-fledged Pre. Evidently Pre-s forget to read his comments on *Romans* 9 : 6—11 : 26, pp. 187—188, 227, "Alzoo" is "op deze wijze, in deze orde." He expressly states it contains no promises relative to a return to Palestine, to rebuild the temple, etc.

Meyer's *Kommentar on Romans*, p. 496, All Israel "bezeichnet die Totalität des Volkes....dass Volk im Grossen und Ganzen."

Zahn, *Kommentar N. T. Romans*, p. 437, on *Rom.* 9 : 6, Israel here is not *fidei,* so that any one specific text is not out of harmony with the whole. Since eminent scholars whom all must revere are not in agreement in their interpretation of Romans IX : 6., XI : 26, no one should become too dogmatic. Mere apodictic declaration does not yet make the Pre or non-Pre explanation the correct one. Scofield's tendency exposition is clearly noticeable when he elucidates Romans IX : 6 by stating that we must distinguish here between the natural posterity of Abraham and "*Israelites,* who, through faith, are also Abraham's spiritual children." Whereas the Gentile believers are also spiritual children, here Paul merely considers the two kinds of Israelites: "natural and spiritual Israel." [249] This, however, is an apodictic assertion which needs proof. He has asserted elsewhere in the notes that the Epistles of Paul reveal the great mystery of the church age, and that the Gospels prior to the cross have a Jewish color. Therefore beginning with Matthew XII Christ shifted His teaching, then began His prophetic utterances. The intimations of the church age prior to this, Gaebelein claims are "hints of anticipation."[250] By the same reasoning since the Epistles have to do, according to the Pre scheme, primarily with the church, in these few chapters of Romans IX—XI, Paul gave "hints of anticipation" of the national conversion of the Jews. Lifting this out of Romans and piecing it together with the Mes-

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"eine bestimmte Zahl von Personen, sondern auf ein einheitliches Volk Gottes gerichtet." cf. pp. 523—524, The Israel "welchen schliesslich gerettet wird, nicht die Gesamtheit der Juden, sondern ein geretteter Rest sein wurde.... die Bekehrung und Wiederannahme Israels der letzte Erfolg aller Predigt des Ev. sein wird."

Veldhuizen, *Paulus en zijn Brief aan de Romeinen,* p. 125, inclines to the view that it designates Israel as a whole.

Haering, *Die Christliche Glaube,* p. 586, *Rom.* xi, speaks of a conversion of Jews, but not of a restoration to Palestine, a Davidic throne, etc.

Patterson, *op. cit.,* pp. 240—241, The Apostle evidently had no thought of a restoration of Jews to Palestine.

Briggs, *Messianic Prophecy,* p. 51, Israel in predictive prophecy is not Israel after the flesh, but Israel after the spirit as Paul explains in *Rom.* ix. seq.

Kuyper, *E Voto,* pp. 278—280, Admits that after the missionary program is fulfilled a conversion of large numbers of Jews will follow. cf. his *Dictaten Dogmatiek,* Locus de Consum. Sae, p. 188, "alsdan zullen alle uit Abraham gesprotene ware kinderen Gods, allen, die uit Abraham's nakomelingen uitverkoren zijn, één geheel vormen, een zeker eigenaardig, zelfstandig karakter vertoonen en als zoodanig ten eeuwigen leven gered worden." cf. pp. 181—190.

Hoekstra, *op. cit.,* pp. 102—106, The real Israel is meant according to the election of grace.

Bavinck, *op. cit.,* vol. IV, pp. 742—746, he translates, "op die wijze." Israel designates the true, real Israel, the people of God.

[249] Scofield, *Reference Bible,* p. 1202.

[250] Gaebelein, *The Return of the Lord,* pp. 16—17.

sianic predictions of the Old Testament, in biblicistic fashion, Pre-s urge this passage as an unanswerable argument. In reality, dispensationalism in this instance has greatly weakened if not defeated the force of the argument. It demonstrates the exigencies to which one is led when a fanciful, arbitrary scheme is superimposed upon and applied to the sacred oracles. Wilkinson devoting an article to the two texts in question claims that the day is coming in which every individual member of the Israelitish race will be saved; this to be realized in the millennium: saved politically, physically, morally and spiritually.[251] Romans XI is the great "dispensational message,"[252] announcing to Israel that there is still a future hope for her. They are to be converted as a nation, *en masse*.[253] Bultema affirms, "Niet over de afzonderlijke Joden, maar over het Joodsche volk als een organisch geheel, als een afzonderlijke natie, gaat het hier."[254] Whatever the interpretation, it is certain that this passage like Rev. 20 : 1—6 does not lend a great deal of support to the Pre scheme. Only by filling in, adding to these passages can they be forced to buttress a preconceived theory. The most this passage will allow is that after the pleroma of the Gentiles has been completed, prior to eternity, large numbers of Jews will turn to Christ "and so" "in that manner"[255] also the pleroma of Jews may enter. Nothing is said of a Davidic Kingdom, a restoration to Palestine, a millennial age, etc. All such ideas are foreign to the text as well as the context and are superimposed by Pre-s.

E. KINGDOM OF GOD AND THE CHURCH

Fundamental to any theory concerning the return of our Lord is the conception we entertain relative to the Kingdom of God. Snowden regards it as the "key" to the entire problem. The Pre theory of the Kingdom of God, its nature and method of establishment is Judaistic, apocalyptic. By application to it of the Pre latest development, viz., dispensationalism, this profound and comprehensive conception is revolutionized. Pre-s radically part ways with the view advanced by sainted scholarship throughout the ages. Also relative to this conception they demonstrate their analytic temper;[256] distinguishing several stadia of the Kingdom of God or uses in which the term is employed. These distinctions are an excellent alibi to side-step an argument, since the term is explained in each instance in harmony with the system they superimpose and in compliance with the particular dispensation desired, or if perchance it should occur in an inconvenient passage, it is interpreted to be an "anticipation" of another aion or method of dealing with men. The fallacy lies in the erroneous view Pre-s hold concerning the church, her mission and relation to the Kingdom of God. God has, according to their theory, predestined not one people, but two peoples for eternal salvation, Israel and the church, and a third class the reprobates, for eternal perdition. Since His plan has been different in the successive series of epochs, the church must merely save a few individuals promiscuously: to attempt a more comprehensive program is futile. We are to distinguish clearly between Christ's priestly work at present in heaven, begun with His ascension, and His work as King in the coming Messianic Kingdom.[257] This church age and the kingdom age following, are two successive chronological aions each with a special work, the one embracing His priesthood in heaven, the other His work as Judge and King.[258] In this connection we can understand the Pre insistence that Christ is King of Israel and Head of the Church, a distinction of far reaching significance. Since the Church is not the agent of saving the world, its purpose having been hedged-in within the narrow compass of witnessing, the practical effect must be to weaken the motives and cripple the encouragements to work for the Kingdom of God.[259] Since all is staked on the supernatural intervention of God at the coming of Christ, there cannot be such a vital interest in rooting out the evil of the present. The chief concern is to witness in order that the number of the elect of the gospel dispensation may be filled, in order that then we may relish the wedding feast with Christ and rule with Him a thousand years. Pre-s are eschatological enthusiasts not for the *Gloria Dei* but for the glorification and vindication of saint and Jew. Besides this, Pre

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[251] Wilkinson, *Not All Israel—All Israel, Rom.* 9 : 61, 11 : 26, pp. 3, 16—17.

[252] Gaebelein, *op. cit.*, p. 50. [253] Gould, *op. cit.*, p. 85.
Kellogg, *op. cit.*, pp. 62—63, 99—100.

[254] *De Bereer,* Vierde Jaargang, p. 174. cf. pp. 172—175.

[255] Bauer, D. W., *Griekisch-Deutsche Wörterbuch zu den Schriften des N. T.*, column 952—953, Different senses in which is used.

[256] Bultema, *De Bereer,* Zesde Jaargang, p. 642, distinguished seven stadii of the Kingdom of God.

[257] Andrews, *op. cit.,* p. 106. [258] *idem,* p. 107.

[259] Candlish, *op. cit.,* p. 336. Rall, *op. cit.,* pp. 165 f.

I refer the reader especially to the discussion of Snowden, *op. cit.*, pp. 50—122, chapters IV—VI on the Kingdom of God: its nature; its growth; its establishment. He discusses fully the Pre conception of the Kingdom and points out its fallacies.

pessimism and her philosophy of the history of the church demands that the church is gradually growing worse. Noticeable signs of advancement would disrupt the theory. This explains the denunciatory attitude taken toward established, organized churches. "The true followers have always been a little flock,".... and observing the course of the past eighteen centuries we conclude that it pleased God "to bring comparatively a small number to the saving knowledge of the truth."[260] West claims that the "inward corruption of the church keeps pace with her outward expansion".... that "while decking itself in the garments of a world-harlotry, proposes to itself a plan which already the mouth of God has declared to be false."[261] Indeed, "Gigantic is the misconception to dream that God has given the Church, unable to reform herself, to build the Christian state up to a Kingdom of Christ, or to reform the world."[262] The world at present is under the control of the arch enemy, the only hope for it is the Coming of the King.[263]

When the church, begun at Christ's ascension, has finished her task, the accomplishment of the elect, then Christ will appear and the Kingdom commence.[264] Allowing for some figurative usage, which to be sure is contrary to the Pre view, for they despise all "double senses" of any term, the Kingdom proper is wholly a future affair. Pre-s as the Jewish Rabbis of Christ's day, expect an external, earthly, political realm. Although the church cannot extend that Kingdom, cannot work for the Kingdom, human effort can nevertheless hasten its coming, viz., depending on the evangelization of the world. The goal is an earthly Christocracy, and it is not surprising that during the course of history, men infatuated with this ideal should become impatient; watchful waiting turned into immoderate expectancy; human means, force and violence were employed to realize the ideal. Montanists, Anabaptists, the Munster Movement, Fifth Monarchy Men, the Millerites are but illustrations. It is admitted that these are the excesses. Normally, Pre-s in view of the insignificant visible success of the church over against a wicked world, have given up hope of expecting larger things from her. Therefore they declare the church to be on a downward grade, gradually conforming to the ,,Harlot City," the ,,Babylon" portrayed in John's *Apocalypse*. The church is consequently under suspicion; is regarded with mistrust. Is it not just at this point that undenominationalism musters its argument? If the organized church is corrupt, and it must be if Pre is to hold its ground, and certainly throwing stones is not a difficult matter, then why not separate from that church. The gospel dispensation only purposes to elect, "call-out" a few: not an organism but individuals according to the Pre theory, are saved. Christ is Head of the Body, which is the church, but that body is as yet incomplete; man by witnessing is instrumental in the realization of completing that Body, God's sole purpose in this dispensation. It is evident that this is a mechanistic theory of the church. In the establishment of this Kingdom, Pre as Judaism, relies solely on a manifestation of supernatural power. After quoting several Pre representatives as to this point, Snowden concludes; "These illustrative quotations show how closely the Jewish ideas of the first coming of the Messiah are reduplicated by the premillenarian ideas of the second coming of Christ and how identical are the Jewish and the premillenarian means to be used in establishing his Kingdom".[265] The Kingdom is introduced by judgment and never by the gospel. This judgment is the "climacteric, catastrophic coming of the Son of God."[266] "Immanuel's Kingdom will be established by the power of the returning King."[267] Similar to the Talmudic conception, the Kingdom was something external, a political, national and visible realm superimposed and realized from without.[268] Pre-s as we have observed earlier, distinguish between the Kingdom of God, of Heaven, and of Christ. The Kingdom of God is universal, all embracing, including all worlds, and all intelligences, saints of all dispensations.[269] It is inward and spiritual, whereas the Kingdom of Heaven is organic[270] and on earth and a present reality.[271] The church according to Pre-s, is the Kingdom of Heaven in mystery form;[272] and this is the basis of their explanation of the Kingdom parables.[273] "The Kingdom of Heaven. . . . .signifies the Messianic earth rule of Jesus Christ, the Son of David."[274] The Kingdom of Christ is temporal, whereas the Kingdom of God is eternal.[275] These distinctions are sought and every attempt to apply them fails. In the New Testament these terms are used interchangeably.[276]

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[260] Brookes, *op. cit.*, p. 309, 311.

[261] quoted from *The Thousand Years in Both Testaments*, by Rall, *op. cit.*, pp. 165 f, For statements of other Pre-s see Rall, pp. 163—166.

[262] West, *op. cit.*, p. 448. [263] Blackstone, *op. cit.*, pp. 148—149.

[264] Brookes, *op. cit.*, p. 539.

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[265] Snowden, *op. cit.*, pp. 88—89. cf. p. 87.

[266] Haldeman, *Ten Sermons of the Second Coming*, p. 204.

[267] Chafer, *op. cit.*, p. 36.

[268] Gilbert, *op. cit.*, p. 56—60.
Gilbert correctly observes that such is not countenanced in the teachings of Jesus, p. 50, 54.
See Candlish, *op. cit.*, p. 102.

[269] Stroh, *op. cit.*, p. 68.
Scofield *Reference Bible*, p. 1003, note five differences between Kingdom of God and Kingdom of Heaven.
Chafer, *op. cit.*, pp. 53—55.

[270] Scofield, *What do the Prophets Say?* p .56.

[271] Stroh, *op. cit.*, p. 75.

[272] Pettingill, in volume, *Christ and Glory*, p. 121.

De Bereer, Tweede Jaargang, pp. 683—685.

[273] To illustrate, *The Parable of the Leaven, Mt.* 13 : 33, The Kingdom of Heaven is likened here to leaven which is put into a batch of meal. Any umprejudiced reader will immediately understand that hereby the extensive, energetic and persuasive power of the Kingdom is explained. Pre-s turn this explanation topsy-turvy. In true Biblicistic, Bible School manner of interpretation they claim that leaven invariably signifies a principle of evil.

See Scofield *Reference Bible,* p. 1016.

Seiss, *Millennialism and the Second Advent,* p. 22.

Bultema, *De Bereer,* Jan., 22, 1921, p. 500, July, 22, 1926, pp. 110—111, Oct., 22, 1928, p. 280.

Ottman, *op. cit.,* p. 60.

Haldeman, *op. cit.,* p. 167—174, Let us take Haldeman's explanation as a fair example, to illustrate the sought, bizarre, absurd exegesis, and let me add that the other parables are treated by Pre-s in a similar fashion. All details are pressed where as it is generally agreed by all biblical expositors who merit the name of scholars, that in each parable there is but one point of comparison which Christ aimed to illustrate. Haldeman calls attention to the fact that the woman takes but three measures: "three measures out of any quantity is not the whole." Since the gospel is to be preached to the whole world, therefore the three measures cannot designate the world, and the leaven pervading it. Therefore the only alternative is that the lump of dough, the three measures is a symbol of the professing church: the three measures being the Roman Catholic, Greek, and Protestant church. The woman is symbolically hiding in secret leaven, (evil) in the prefering church. Since the gospel is not secret or hidden, therefore it cannod be symbolized by the leaven. The leaven is a "sour, corrupt putrid and putrefying thing." A bad woman symbolizes the false church. The action of this woman (considered symbolically) is not good. She is hiding a false doctrine in the church. She is represented as Jezebel, the woman clothed "in purple and scarlet color," the Scarlet Woman, the Mother of Harlots, whose name is Babylon.

Leaven stands for "Ritualism, Religious hypocrisy, Annihilation, Denial of the Resurrection, Vain-glory, Malice, Legalism, The works of the flesh, The Flesh." This then is Haldeman's and the Pre interpretation of this parable.

Hodge observes, "This is the work of constructive imagination or fancy; it is not exegesis." See, Hodge in *Princeton Review,* 1917, pp. 654—662.

Kellogg, an ardent Pre, differs from the ordinary Pre interpretation of this parable, and claims that it teaches "a single aspect of the subject, that from small beginnings the Kingdom of God works in the world as an inward, transforming power. "That this is true no one can doubt." See Kellogg, *Are Premillennialists Right?* p. 37, It is certain that it, like the fermentative qualities of leaven symbolizes that the gospel and Kingdom of God will slowly on penetrate the whole lump. See, Trench, *Parables of our Lord,* in loco. This does not however preclude that the ultimate consummation comes cataclismically.

[274] Scofield, *Reference Bible,* p. 996. [275] *De Bereer,* Tweede Jaargang, p. 639.

[276] Candlish, *op. cit.,* p. 186, Kingdom of God and Kingdom of Christ are identical in the Apocalypse.

Gould, *op. cit.,* p. 51. Brown, *The Hope of His Coming,* p. 180.

The Kingdom of God is a comprehensive, profound conception. Many definitions have been given us by eminent scholars throughout the ages.[277] So too the church, its relation to the Kingdom is a real problem,[278] allowing for some latitude of opinion. Christ never identified the two, nor are they convertible terms. It is safe to assert that the church is "one form in which the Kingdom of God embodies itself."[279] Denny discussing the difference between the church and the kingdom concludes with these words, "I am not confident that in principle there is any," and suggests that it is a historical rather than a dogmatic consideration.[280] Principal Fairbairn observes, "The Kingdom is the immanent church; the Church is the explicated Kingdom, and nothing alien to either can be in the other. The Kingdom is the Church expressed in the terms and mind and person of its founder; the Church is the Kingdom done into living souls and the society they consitute."[281] Robertson expresses it in these words: "The Kingdom of God is as it were the idea, the transcendant reality, of which the Church is the visible, but necessarily imperfect copy; the more the Church rises towards perfection, the more truly her every act has its eternal counterpart in the sphere of transcendant reality."[282] We may distinguish the kingdom, *βασιλεία* as signifying "both reign or exercise of kingly power, realm or subjects of such power; for gathering together may denote either the act or the result. . . . .

Vos, *Pauline Eschatology and Chiliasm*, p. 60, "A hard and fast distinction between a Messianic Kingdom and the Kingdom of God is not found in Paul."

Briggs, *The Messiah of the Apostles*, p. 209, "The Pauline conception of the Church thus virtually covers the ground of the kingdom of the gospels."

[277] Candlish, *op. cit.*, pp. 7, 10, 35 f., 193, "It may be said to include the whole of Christianity, all that Jesus came to set up on earth," pp. 392—396, gives such a list of definitions. cf. also.

Kennedy, *op. cit.*, pp. 282—283. Holtzmann, *N. T. Theology*, I, p. 208.

Peabody, *Jesus Christ and the Social Question*, note, p. 101.

Vos, *The Teaching of Jesus concerning the Kingdom of God and the Church*, This is an excellent production.

Robertson, *op. cit.*, See Preface. Lect. V, pp. 169—222, pp. 381—387.

Godet, *Studies on the O. T.*, p. 76. Muirhead, *op. cit.*, p. 114.

Riley, *op cit.*, p. 8.

Brown, *Christian Theology in outline*, pp. 182—183, It is a social, ethical and religious ideal.

[278] Candlish, *op. cit.*, pp. 396—405, He collects the views of several scholars.

Briggs, *Messianic Prophecy*, pp. 102—103, The Kingdom of God is a kingdom of priests. The church now is that kingdom. cf. Kuyper, *E Voto*, vol. II, pp. 113 f.

[279] Snowden, *op. cit.*, p. 58. [280] Denny, *Studies in Theology*, p. 184.

[281] quoted by Denny, *op. cit.*, p. 186, from Fairbairn's "Christ in Modern Theology."

[282] Robertson, *op. cit.*, p. 76.

reign..... or realm."[283] The different conceptions may be summarized somewhat as follows: As a kingdom wholly future, a Messianic kingdom to be inaugurated catastrophically by divine intervention, which is the Judaistic, Apocalyptic ideal; a spiritual view, God ruling through Christ in our hearts; the Roman Catholic conception, that the church is the kingdom; the Reformation reacted and emphasized the individual, spiritual aspect of the kingdom, perhaps at the expense of the kingdom hope in its social implications; a modern social ideal made popular by Ritschl's theology under influence of Kant, emphasizing the social at the expense and even denial of the eschatological; modern Pre, a reaction to the Ritschlian ideal, re-emphasizing the eschatological but neglecting the truth of its present reality, thereby assuming the apocalyptic, Judaistic ideal.[284]

Jesus' teaching does not harbor Pre views relative to the kingdom idea. He repeatedly stressed its inward, spiritual aspect,[285] a reign of God in the heart of the believer and never countenanced the external, material realm which Pre-s believe Him to have done. He rules today, with kingly authority, exercising that rule through the agency of the Spirit in our hearts and lives. Having all authority and power in heaven and on earth, and possessing the life of God which is life eternal, He now imparts that life, salvation, to His people. That life pervades, transforms the life of men, and as men form a society Christ sways His regal sceptre now, on the earth we presently inhabit. The Kingdom of God is both a present reality and a future state; an inward and outward condition; remote and supramundane; yet near and in this world.[286] It does not come by "outward force or social organization or apocalyptic dream."[287] Charles says that the kingdom is both present and future, inward and spiritual, and external and manifest.[288] In truth it is a present possession, an acquisition in a future state,[289] fully realized in the consummation of the ages when God is all in all. "It is at once present and future, to be received now to be entered into hereafter, at once actual and ideal."[290] Although there is growth, progress in the Kingdom of God, we labor and pray for its extension, yet it will not be ultimately realized by the "progressive sanctification of individual human souls."[291] The present Kingdom is never represented in that form which precludes the idea of a catastrophy at the end.[292] Yet we are to labor for the extension of that Kingdom, thankful that we may be used by God as instruments fashioned for that purpose and in hopeful anticipation of the goal of human life and history. "The insignificance of man disappears in the conscious service of his Creator, the hope of the eternal Kingdom of God gives meaning to vanity of life. ..... In whatever way, therefore and to whatever extent, the Kingdom of God finds its present realization now on earth,—and we are here as Christians to realize it in as many ways and as fully as it is given us to do,—Christian faith and hope, moral faith in God, can never dispense with the promise of God's eternal Kingdom, can never cease to enthrone it as Christian faith and hope have continuously and in all ages enthroned it, high above all temporal embodiments of the reign of Christ on earth, as the supreme goal of endeavour, as the ultimate object of desire and prayer. We are to work for the Kingdom of God in the Church and in the world; we may hope that in both it is to be realized far more conspicuously, far more in correspondence with its reality, than it has ever been in the past; ..... We are to seek the Kingdom of God within us; but even should God give us grace to realize it more than we have yet done in our personal character, we shall be all the more conscious how miserably imperfect it will be even then. Within and without, the higher we set our aim, the more earnestly we seek the Kingdom of God, the more

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[283] Candlish, *op. cit.*, p. 197.

[284] Candlish, *op. cit.*, pp. 241 f. Rall, *op. cit.*, pp. 200—201.

[285] Candlish, *op. cit.*, pp. 133, 135, 163, 195.
Gilbert, *op. cit.*, pp. 72 f. Robertson, *op. cit.*, pp. 85 f.

[286] Peabody, *op. cit.*, p. 92. [287] *idem*, p. 101.

[288] Charles, *Eschatology, Hebrew, Jewish and Christian*, p. 315.

[289] Briggs, *op. cit.*, pp. 61—62. Denny, *op. cit.*, p. 175.
Vos, *op. cit.*, p. 59. Vos gives an exegetical study of several passages in Paul's epistles, and shows that the Kingdom of God as used by Paul is both a present and future reality, that in I *Cor.* 4 : 20 the Kingdom of God and the present reign of Christ are identified.

Weiss, *op. cit.*, p. 7, Wo sie aber vorkomt [Kingdom of God] ist sie fast immer eschatologisch gedacht.

Salmond, Art. *Eschatology in H. B. D.*, pp. 749—756.

[290] Robertson, *op. cit.*, p. 75. [291] Peabody, *op. cit.*, p. 101.

[292] Bavinck, *Dogmatiek*, vol. IV, p. 762, "Het Koninkrijk Gods, ofschoon gelijk aan een mosterdzaad en een zuurdeesem.... bereikt toch zijn voltooiing niet in den weg van geleidelijke ontwikkeling of ethisch proces..... Eene catastrophe, eene ingrijpende daad Gods maakt ten slotte aan de heerschappij van Satan hier op aarde een einde en brengt de voltooiing van het onbeweegelijke koninkrijk der hemelen tot stand."

Vos, *Princeton Review*, 1915, in a review of Moffatt's *The Theology of the Gospel*, pp. 111—114.

Berkhoff, *op. cit.*, p. 100.

certainly will failure mark and humble us;..... The Passion and the Cross, the Dereliction and the cry of death, must enter into our individual experience before we can endure with cheerful courage. confident in the joy that is set before us. In those great facts of redemption Love challenges love, and assures us that love is never failure, and that to the great treasure-house of God's Love no sacrifice is entrusted in vain. *There* is the link, the underlying unity, between the Kingdom for which we are to strive on earth and the Kingdom that lies, above and independent of our efforts or failures, eternal in the heavens."[293] Summarizing the ways and means this kingdom comes, Hodge remarks: "Thus this kingdom from the beginning and in the whole circle of human history has been always coming. Its coming has been marked by great epochs. ..... The chiefest of these have been the giving of the law, the incarnation, crucifixion, resurrection, ascension and session of the king on the right hand of the Father, and mission of the Holy Ghost. Yet the kingdom has been always coming every moment of all the years that have passed. In all the growing of the seeds and all the blowing of the winds; in every event, even the least significant, which has advanced the interest of the human family, either in respect to their bodies or their souls, and thus made their lives better and worthier; in all the breaking of fetters; in all the bringing in of light; in the noiseless triumphs of peace; in the dying out of barbarisms; and in the colonization of great continents with new populations and free states,—the kingdom is coming. ..... Its process is like that of the constructive power of the kingdom of nature, silent and invisible, yet omnipresent and omnipotent, like the rain and the dew and the zephyr and the sunlight."[294]

F. IMMINENT COMING OF OUR LORD

Common to all chiliasts is the Pre belief in the imminent coming of Christ. Haldeman remarks, the "Bible therefore closes with the divinely Authorized doctrine of the Imminency of the Second Coming."[295] The coming for His Church is the "most imminent event on the horizon of time" and this certified fact is the "very sum and substance of all available motives that can lead to a life of practical service to God and man."[296] They affirm that the Apostles agree on this truth that it is an event that might occur at any moment,[297] 'the Scriptures generally representing it as an impending event, "liable to occur any year or day."[298] It is argued that if this were not the case the urge to repentance and faith would lose its force and appeal, as well as the exhortations to watchfulness. The command to watch implies, we are told, to regard that coming as "always possibly at hand." Kellogg asserts that this is the implication of the Westminister Confession of Faith, chapter 33, Section 3, and quotes Hodge's commentary on it, viz., "that they should regard it as always immediately impending."[299] A distinction is made by them in the terms, imminence and immediate: immediate signifying "without a lapse of time," and imminent designating "possible to happen at any time,"[300] or "uncertainity as to time, but possibility of nearness."[301] Once having accepted such a position, we are prone to allow our exegesis of the New Testament to incline towards it; to twist passages in order that they may comply with our specific presupposition.[302] If it is true, that Jesus, the Apostles and the early Church believed and taught a speedy return, then the conclusion is warranted, history substantiating its correctness, that they were sorely mistaken. But, even though the Pre conception coincides with the most general opinion in this respect, that does not prove its validity. It is indeed, far from clear that Jesus predicted or that the Apostles believed and advanced a view of an imminent return.[303] There are several indications to the

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[293] Robertson, *op. cit.*, pp. 384, 385, 386, 387.

[294] Hodge, A. A., *Popular Lectures on Theological Themes*, pp. 296—297, quoted by Snowden, *op. cit.*, pp. 120—121.

[295] Haldeman, *op. cit.*, p. 278. cf. pp. 225 f.

[296] Haldeman, Why I Preach the Second Coming, p. 8, 54. cf. Harrison, *op. cit.*, p. 60.

[297] Andrews, *op. cit.*, p. 22. Wimberly, *op. cit.*, p. 204.
cf. Sheldon, *op. cit.*, pp. 40 f.

[298] Seiss, *op. cit.*, p. 36. cf. p. 66. Deijll, *op. cit.*, p. 17.
Milligan, *Discussion on the Apocalypse*, p. 59.
Brookes, *op. cit.*, pp. 108—109, quoting Ker, "This great event is constantly represented in the New Testament as near, and the view is natural and true."....
Briet, *De Eschatologie of Leer der Toekomende Dingen volgens de Schriften des Nieuwen Verbonds*, p. 446.
cf. Grosheide, *De Verwachting der Toekomst van Jezus Christus*, pp. 7—8 and note. He has referred to a host of N. T. exegetes proving conclusively that this is the most generally accepted opinion. Only a very few can be mentioned holding a different view, as if that coming is presented as some far-off event. See p. 8 and note.

[299] Kellogg, *op. cit.*, p. 47.

[300] Riley, in the volume *Christ and Glory*, p. 239.

[301] Erdman, in *The Fundamentals*, vol. XI, p. 96.

[302] Grosheide, *op. cit.*, pp. 9—10.

[303] Orr, *Sidelights on Christian Doctrine*, p. 167.

contrary. The parables suggested that considerable time would elapse between the ascension and the return: explicit statements of Jews in the gospels as well as intimations in the *Epistles* and *Apocalypse* that point to a prolonged period.[304] It must be obvious to every one acquainted with the Scriptures that the coming of the Lord is spoken of in a number of different ways: viz., a coming to judgment, a vindication of His people and punishment of the wicked; at the Incarnation; a coming of Christ in His regiment, a spiritual manifestation of His power as founder of the Kingdom of God; at Pentecost; at the Destruction of Jerusalem; a coming at death; a coming in providential dealings and events; and a coming at the ultimate consummation.[305] More especially, relative to the return of Christ, there are passages which imply both imminence and delay.[306]

Pre-s have a too high regard for Scripture to accept the statement that Jesus was wrong. Dispensationalism and the postponement hypothesis relieves them of the burden of seeking a solution, a higher synthesis which would do justice to both passages, those implying a near and those pointing to a remote coming. It is a very simple solution indeed, but just this superficial simplicity, very attractive to the lay mind, is misleading and therefore pernicious. Those passages then, that imply the speedy coming belong to Christ's first ministry; those favoring a remote coming after His "predictive prophecy" began, viz., after the Jew had resolutely rejected His offer of setting up the kingdom. This theory is fiction, unscriptural and unbiblical. Therefore the solution fails to satisfy or to convince. It should be admitted that there is at first sight a seeming contradiction in the two accounts of the parousia of our Lord. The solution offered by Grosheide satisfies the record, doing no violence to either side of the problem.[307] The Bible is the authoritative and infallible word of God. It is not intended to convey knowledge concerning the personal beliefs of one or other disciple or apostle. We cannot know, therefore, whether or not the imminent coming was the personal belief of the Apostles. It is possible that they entertained that belief, but absolute certainty as to the fact of it cannot be ascertained from the Biblical record. This at once cancels every attempt of those adhering to a so-called "Biblical Theology" of solving the problem. Others, who deny the infallibility of the Bible have attempted another method of solution, viz., the *Religiongeschichtliche* method, which explains the eschatological element as rests of Apocalyptic literature in vogue at the time of Christ, and inserted into the sacred record. The Reformed view of Scripture enables us to reject both of these attempts and to attain a solution that satisfies the divine record as well as confirmed by history. God revealed His will and thoughts to us *pro mensura humana*. Since time and space belong to creation, we cannot but think these thoughts after Him other than conditioned by these limitations. Reverently, God is in a sense limited in so far as He can reveal Himself to us in His written word, the limitation being in our ability to comprehend His revelation. Human, finite words are inadequate instruments to clothe the thoughts of the infinite. For God there is no past nor future: but one eternal present. So too His thoughts: they are marked with simultaneity. In every promise is at once the realization. This is His view. From this angle we are to view all passages pointing to an imminent end. For God the time is near: it is now. But viewed from the human side, that coming may be regarded as an event more remote. Our categories of thought are necessarily conditioned by time and space relations; we see God's eternal decrees as they are realized in historical consecution. The return of Christ belongs to that plan and is something that awaits realization. Whereas time does not limit God, that coming is always imminent, a thousand years are as a day; viewed from the human side His revelation clearly intimates that vast stretches of time are necessary to realize those things by which His coming again is conditioned. The divine viewpoint of the imminence of Christ's coming is also applicable and of significance for man, and that in three particulars, viz., in consideration of death; catholicity of the church, and a gradual sanctification, conformable to the Perfect Man, Jesus Christ.[308] In this wise, a divine and a human viewpoint, and a consideration of the significance of the divine imminence of the return of our Lord, a synthesis is found which does no violence to the record and enables us to maintain both the near and remote coming. Moreover, while urging watchfulness, vigilance, preparedness to meet our Lord and to expect His coming, it avoids the tendency toward immoderate expectancy and fanatical calculations common among Pre sectarians.

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[304] *idem,* pp. 167—188.

Erdman, *The Return of Christ,* pp. 98—99.

Mt. 10 : 18, 13 : 39—42, 24 : 12—13, 14, 25 : 19, 28 : 19—20, *Mk.* 16 : 15—16, *Lk.* 18 : 7—8, 19 : 11 f., 24 : 27, *Acts.* 1 : 8, II *Thess.* 2 : 2, II *Tim.* 3 : 1 f., 4 : 1—4, II *Peter.* 1 : 14—15.

[305] Erdman, *The Fundamentals,* vol. XI, p. 89.

Godet, *Studies in the N. T.,* p. 300.

Patterson, *op. cit.,* p. 244. Candlish, *op. cit.,* pp. 385—386.

Gray, *Prophecy and the Lord's Return,* pp. 14—16.

Haldeman, *Ten Sermons on the Second Coming,* pp. 37 f.

Eckman, *op. cit.,* p. 112. Torrey, *op. cit.,* pp. 28—30.

Brookes, *op. cit.,* p. 6.

Kuyper, *Dictaten Dogmatiek, Locus de Consumm. Saec.,* p. 237.

[306] Nolloth, *op. cit.,* p. 275.

Grosheide, *op. cit.,* p. 35, and note. Several biblical passages are cited by Grosheide.

Gilbert, *op. cit.,* pp. 314—320, The return is designated by different terms: *παϱουσία, ἐπιφάνεια φανεϱῶσις, ἀποκαλύψις* Kuyper adds, *ἔϱχεσϑαι, ὑπόστϱεψις.*

cf. Kuyper, *op. cit.,* p. 242. Bavinck, *op. cit.,* p. 767.

Davidson, *op. cit.,* pp. 5—7. Merrill, *op. cit.,* pp. 40 f.

Brookes, *op. cit.,* pp. 52 f. Scofield *Reference Bible,* p. 1212.

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[307] Grosheide, *op. cit.*, pp. 30—63.

We confess with Pre-s and appreciate their resolute and positive affirmation that this coming of our Lord is personal, bodily, visible, veritable, sudden, external and with power and glory.[309] Besides, we believe on the basis of Scripture that it will be a decisive coming and reject the Pre notion that a personal, visible advent involves the belief in a personal, bodily, visible and external reign, for a thousand years in the kingdom aion to be followed by the eternal ages. We hold with Pre-s for the faith once delivered relative to this personal coming against all modernism, rationalism or liberalism which openly denies such an advent and aims to explain it as an evolutionistic process.[310] This coming will be unexpected, catastrophic and is a necessary link in God's plan of redemption: determinative, final, the climacteric event consummating the ages.

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[308] Death is always imminent; at death our eternal state is fixed, to be publicy announced at Christ's return. Not public announcement but the content is immoveably established at death. As Christ's return will be for us at an unexpected and unknown hour, while it is at God's known fixed moment, so too the hour of death.

In respect to the catholicity of the church; God's revelation is intended for the church of all ages, not only for those living at the time this revelation was given. In this light we are to read I *Thess.* 4 : 15—17, for in truth, Paul can assert, in full consciousness that he belonged to the church universal, which will also then be found on earth, "that we which are alive and remain unto the coming of the Lord"....

Lastly, it is the privilege of every believer to grow in the grace of our Lord Jesus Christ. We walk by faith. Our life is semi-eschatological: we view all things *sub specie aeternitas:* in this world yet not of this world, our citizenship is in heaven. In all three considerations, the time is near.

cf. Grosheide, *op. cit.*, pp. 57—63.

[309] Erdman, *The Return of Christ*, pp. 27, 30—31.
Brookes, *op. cit.*, pp. 45, 51, 58, 153. Scofield, *op. cit.*, p. 1148.
Harrison, *op. cit.*, p. 8. Seiss, *op. cit.*, p. 6.
Torrey, *op. cit.*, pp. 35, 38, 40, 43, 45, 47. Torrey, in *Christ and Glory*, p. 27.
Gray, in *The Coming and Kingdom of Christ*, p. 13, quoting Bishop Moule.
Riley, *op. cit.*, p. 73.
Erdman, *The Coming of Christ*, in The Fundamentals, vol. XI, p. 87.
Strong, *Systematic Theology*, p. 567. Patterson, *op. cit.*, pp. 221, 251.
Heagle, *That Blessed Hope, The Second Coming of Christ.*
Merrill, *op. cit.*, p. 182. Beet, *op. cit.*, p. 458. McLaren, *op. cit.*, p. 365.
Hodge, *Systematic Theology*, vol. III, p. 792.
Salmond, *op. cit.*, p. 243. Orr, *op. cit.*, p. 172.

G. EVENTS PRIOR AND SUBSEQUENT TO THE SECOND COMING

Pre Biblicism blossoms to full bloom when it addresses itself to the task of describing the several acts of the drama which follow each other in close succession, ending this age and inaugurating the kingdom aion. In no other point of the whole system is such opportunity given to exercise imaginative, fascinative talent. We meet here with wildest conjectures, most exuberant fancies, superlative fanaticisms. Here in truth, exegesis becomes "constructive imagination." The different scenes are technically called by Pre-s; Rapture, A First Resurrection, Translation, Tribulation, Revelation. While there is but one return of our Lord, it is to be "considered in two very different aspects:"[311] "twofold in its character—two manifestations of the same act."[312] This double stadia, two distinct parts or stages of the one coming has developed into a very prominent feature in the Pre program. A distinction is sought and required by them, to make their argument of the imminent coming forcible, between a coming *for* His saints, and a coming *with* His saints.[313] Besides, it is a pleasing doctrine because it, if not designed for, has the practical advantage of being a doctrine gladly accepted, since it promises all true regenerate members of the church that they will escape the Great Tribulation. Riley informs us that Paul links in logical and doctrinal order the Return, Resurrection and Rapture in I Thcss. 4 : 13-17.[314] The regenerated may expect at the Lord's coming according to David, a "transformation, translation, reunion, recognition and service," and concludes that each of these deserve much "meditation."[315] Haldeman observes that this two-fold coming is represented and taught throughout scripture; that "it is woven into the warp and woof;" and is in accordance with the "fundamental law of two-foldedness everywhere manifested in revelation."[316] While there is but one coming we must distinguish two stages, one results in snatching the church away secretly, the other a coming in "flaming vengeance." The manner of that twofold coming will be as "star-rise and sun-rise." The first will be to "steal away a great jewel, the pearl of great price..... the Church," and this double act is set forth by the two Greek words: *παρουσία* and *επιφανεία·* The difference between these words he affirms is absolute, as the difference between seen and unseen; manifestation and unmanifestation. These two words, he claims "stamp and seal with the authority of inspired philology" that Christ's coming, although the one event has two separate parts, which are as distinct as "the air" and "the mount of Olives."[317] The coming for His saints is the glorification of Christ in His "gathered-out-ones" of the church age, and the coming with them is the manifestation, the revelation in flaming fire; the first invisible and secret, the second visible and public.

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[310] As for instance Beyschlag, Clarke, McCown, Sheldon and others.
cf. McLaren, *op. cit.*, p. 365. Sheldon, *op. cit.*, pp. 147, 153—155,
Orr, *op. cit.*, p. 335, The view advanced in McCown's book, *op. cit.*, denies the visible advent.

[311] Brookes, *op. cit.*, p. 493, See following pages.

[312] Wimberly, *op. cit.*, p. 100. Gray, *A Text-Book on Prophecy*, p. 203.
McNeil, *op. cit.*, pp. 23, 42. Scofield, *op. cit.*, p. 1135.
Haldeman, *op. cit.*, p. 226.
Haldeman, *Why I Preach the Second Coming*, p. 42.
Gaebelein, *op. cit.*, p. 70. Torrey, *op. cit.*, p. 28. Blackstone, *op. cit.*, p. 75.
Chafer, *op. cit.*, p. 122.
Russell, in *The Coming and Kingdom of Christ*, pp. 23—24.
Morgan, *op. cit.*, p. 61.
Bultema, *De Bereer*, Tweede Jaargang, pp. 425, 603, Derde Jaargang, p. 635, Vierde Jaargang, pp. 7, 330, 589.

[313] The passages usually urged as proof for the *coming for* —the Rapture— are I *Thess.* 4 : 15—17, II *Thess.* 2 : 1, I *Cor.* 15 : 51—52, *John*, 14 : 3, *Phil.* 3 : 20—21, *Rev.* 22 : 16.
Coming with —the Revelation— are: I *Thess.* 3 : 13, II *Thess.* 1 : 7—10, *Rev.* 1—7, 19 : 24, *Mt.* 8 : 38, 25 : 31, *Zach.* 14 : 4—6.

The Rapture, or coming of Christ for His saints is preeminently the blessed hope of the church; the "proper object of Christian hope, and between which and the present moment.... no predicted event.... must necessarily occur."[318] The statement of Paul in his *Epistle to Titus* 2 : 13, "looking for that blessed hope and the glorious appearing "is explained as a plain evidence of the twofold coming, the glorious appearing although a "distinct stage" of the one act, is "made a conjunctive part of it" the "resultant part of the Blessed Hope."[319] The fallacy of Pre-s is their application of human categories of thought, local and temporal relations to timeless realities. At Christ's coming time will be swallowed up into eternity, when the rules of human, sin-marred logic will have been purified and sanctified. We may choose Brookes as a fair example to demonstrate this fallacy. Taking his cue from I *Thess.* 3 : 12-13, he says: "If all the saints come with the Lord Jesus when He is finally revealed here on earth, it follows that they must have been previously caught up to meet Him and be with Him. and it is this happy day of the coming of Christ *for* the saints before He comes *with* them, which the Apostle ever seeks to keep before the minds of believers as a powerful incentive to diligence and fidelity, that then they may be found unblameable in holiness."[320] While the Rapture is solely for the church, the Revelation is for Israel and the nations.[321] The Rapture has nothing to do with the Jews, Jerusalem or the world, but exclusively with the church, whereas the Revelation, the glorious appearing concerns the inhabitants of the earth, Jews and the Gentile world.[322] The Rapture marks the initial moment of "divine preparation for the subsequent millennial reign."[323] Three features are suggested concerning the "Supreme Rapture" in I *Thess.* 4 : 16-17. remarks Riley, viz., that it is "signalized by the re-wedding of body and spirit:..... characterized by the change of the mortal and the corruptible, and it will consummate the communion of the saints and the Savior."[324] It marks the glorification of the church, the culmination of her world-program.[325]

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[314] Riley, *op. cit.*, p. 71. cf. pp. 72 f. [315] David, *op. cit.*, p. 48. cf. pp. 48—56.

[316] Haldeman, *The Coming of Christ*, p. 297.

[371] *idem*, pp. 300, 306—310, cf. chapter "The Two-fold Coming and the Imminency," pp. 297—325.

[318] Brookes, *op. cit.*, p. 500. cf. Gray, *Prophecy and the Lord's Return*, p. 119.

The distinction of the coming for, and coming with His saints is not so innocent as it may seem, but is in perfect agreement, is a logical deduction of Pre dispensationalism and her consequent conception of the church. It is necessary to discern this difference in order to understand the "what and when the church is."[326] Since the gospel aion is one method of God's dealing with men, and the Bible is parceled out in the corresponding aions, no place can be

[319] Haldeman, *Ten Sermons on the Second Coming,* p. 431.
[320] Brookes, *op. cit.,* pp. 100—101. [321] Gray, *A Text-Book on Prophecy,* p. 193. Brookes, *op. cit.,* pp. 523—524. Harrison, *op. cit.,* p. 32.
[322] Haldeman, *op. cit.,* pp. 255—256.
[323] Silver, *op. cit.,* p. 261. cf. Gray, *op. cit.,* p. 193.
[324] Riley, *op. cit.,* p. 82. [325] Stroh, *op. cit.,* p. 62.
[326] Haldeman, *The Coming of Christ,* p. 293.
Bultema, *De Bereer,* Mar., 21, 1921, p. 610, Bultema favored his readers with a lengthy discussion on the Rapture. cf. pp. 609—626.

found for the church during the pitiable woes as described in the *Apocalypse* that are to be enacted here on earth. Therefore they teach the Rapture of the church prior to the great tribulation. Such a view also bolsters their argument of the imminence of Christ's coming for His saints. It is an event that may come at "any moment,"[327] the "next thing on the docket," the "next thing in order."[328] Nothing need intervene before this event; the church walks by faith and not by sight. Israel must look for signs, but the church is never to be looking for them.[329] While all Pre-s believe in such a Rapture and Revelation, there is considerable difference of opinion as to the particulars, viz., time, manner, and participants of the Rapture. Many advanced a theory known as the Partial Rapture, signifying that only a part of the faithful would partake in it.[330] The common view as set forth by Pre-s today is that this Rapture will be a secret occurence.[331] The illustration used by McNeil is that of a powerful horseshoe magnet being let down in close proximity of steel filings, needles and a quantity of gold and silver articles. The needles and filings fly up to meet the magnet, while the valuables lie motionless, are "insensible to the presence of that force which the steel is so quick to obey."[332] So too Christ, the universal magnet, will be let down a distance from His heavenly dwelling. He will not at once come down to earth,

[327] Blackstone, *op. cit.*, p. 208.
Gaebelein, *The Harmony of the Prophetic Word*, p. 115.

[328] Scofield in *The Coming and Kingdom of Christ*, p. 112. cf. *Reference Bible*, p. 1148.
Wimberly, *op. cit.*, p. 158, 166.
Erdman, *op. cit.*, p. 54, denies the Biblical authority of this idea.

[329] Haldeman, *The Coming of Christ*, pp. 321—322.

[330] See Bultema, *De Bereer*, Mar., 21, 1921, pp. 611—612, This theory was in vogue the last decade of the 19th. century, but has been abandoned.

[331] Haldeman, *op. cit.*, p. 300. Haldeman, *The Signs of the Times*, p. 93.
Haldeman, *Ten Sermons on the Second Coming*, pp. 225, 263.
Silver, *op. cit.*, p. 260. Brookes, *op. cit.*, p. 509. David, *op. cit.*, pp. 49—50.
Wimberly, *op. cit.*, pp. 100—112, Those denying the secret Rapture:
Erdman, *op. cit.*, p. 70. Scofield, *What do the Prophets Say*, p. 124.
Bultema, *Maranatha*, p. 164.
Yet in the Mar., 21, 1921, no. of *The Bereer* he argues for a secret rapture. His argumentation is true to Pre, biblicistic fashion. It would be somewhat pathetic to accuse Pre-s of allegorization, but the arguments advanced by Bultema in this article, (see espec. pp. 610—611) as well as in *De Bereer*, Jaargang 5, p. 139, where he illustrates the Rapture of the church by Elia's departure, finding seven similar characteristics is, if not allegorization, then certainly an evil equally erroneous, viz., pure, unadulterated biblicism, cunning, fruitful imagination. I can show the same kind of reasoning from Haldeman, and other Pre writers. It is similar to their treatment of the Parables.

[332] McNeil, *op. cit.*, pp. 31—32.

but will descend far enough so that the steel filings and needles, (members of the church!) will at once respond to this attractive force, while the valuables, "including some very important personages," will be left. Certainly no one will deny that this demonstrates Pre pride, a sense of spiritual prerogative, for the evident comparison is that they are the needles and filings! Pre-s become exultant when deliberating on this event. "The Bride and the Bridegroom being sealed in holy nuptials: the Marriage Supper of the Lamb. It can only be a glimpse—the real joy, the rapture and glory of it all are withheld from us; our wildest conjectures can but realize a faint conception of what it will mean."[333] There will be "strange questionings" remarks Morgan, "fear and wonder will take possession of those who are left..... and the consternation ensuing may be readily pictured."[334] "Head-lines telling of the 'missing ones' will appear on the first page of all the big dailies; but it will be an overwhelming catastrophe which will not be fully understood or explained."[335] The practical utility of this doctrine is claimed to be that it is a motive for "salvation, service, sanctification, for solace and comfort in the darkest hours of human experience."[336]

Between the invisible coming for His saints and the visible coming in glory and power with them lies a period during which indescribeable woes will be enacted among the dwellers on earth. The Holy Spirit will be withdrawn and humanity will be left to itself:[337] "Tribulation horrors which cannot be described by human tongue or facile pen".[338] The Parousia will extend over a period of years, and will consist in an invisible tabernacling of Christ in some heavenly region with His saints, ending in the Epiphany or appearing in manifested glory on the Mount of Olives. During the interval woes and judgments fall upon the earth. It will be a period of unprecedented tribulation:[339] a midnight of spiritual darkness will enswathe the earth. All the pious having been removed at the rapture, "their prayers and influence no longer present as an antidote for evil", which is natural among depraved humanity, this time will be characterized as a hell turned loose in the earth.[340] The

[333] Wimberly, *op. cit.*, p. 145.
[334] Morgan, *op. cit.*, p. 83.
[335] Wimberly, *op. cit.*, p. 105.
[336] Gray, *Prophecy and the Lord's Return*, p. 34.
[337] Pankhurst, *op. cit.*, p. 98.
[338] Wimberly, *op. cit.*, p. 145.
[339] Haldeman, *The Coming of Christ*, p. 204.
[340] Wimberly, *op. cit.*, pp. 107, 116.

cause of this tribulation is threefold, according to Haldeman; moral, satanic and judicial, it is characterized by world-wide war, and has a dramatic ending, viz., Christ's coming in glory.[341] Its beginning will be marked by a personal departure of the Holy Spirit, who is now the restraining power, checking evil and convicting of sin; an antichrist succeeding in making a covenant with the Jews in Palestine for seven years, granting them enticing privileges but breaking his bond at the end of three and one half years, which moment is the actual beginning of the great tribulation. Unequalled trial, open wickedness, spiritual darkness, sorrow and calamity will last the remaining three and one half years.[342] Whereas some Pre-s have advanced a theory, based on the difference between the 1335 and 1290 days mentioned in Daniel's prophecy, that the tribulation would last forty-five years, most Pre representatives are inclined to believe its duration is limited to seven years.[343]

The Tribulation period is connected by Pre-s with the missing week of Daniel. In spite of their nivelism, in this instance week is translated as year-week, or seven years, the seventy weeks signifying 490 years. This is wholly arbitrary and glaringly contradictory to one of the foundation pillars on which their structure is reared. If, because it satisfies history, common sense, or a theory better to translate a week of seven days into a week of seven years, then why should we not translate the thousand years in the *Apocalypse* as a thousand days or so many year-weeks, or months, etc.? Scofield informs us that Daniel's last or seventieth week constitutes a "postponed dealing" and that it culminates in the "battle of Armageddon."[344] Not a shred of evidence can be

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[341] Haldeman, *Ten Sermons on the Second Coming*, p. 535. cf. pp. 535—602.

[342] *idem*, pp. 581—585. Blackstone, *op. cit.*, p. 99. McNeil, *op. cit.*, p. 42. Gray, *op. cit.*, pp. 117—118. Scofield, *Reference Bible*, p. 1337.

[343] Wimberly, *op. cit.*, pp. 109, 123.

Scofield, *What do the Prophets Say?* p. 144.

Riley, *op. cit.*, p. 115, Riley gives indication that some Pre-s interpret the three and a half years, the "time, times and half a time," 1260 days as 1260 years!

Ederscheim, *The Life and Times of Jesus*, vol. II, p. 440, In the Jewish Talmud the seven year period of rebellion was also prominent.

Andrews, *op. cit.*, p. 4, Andrews says the tribulation is just prior to the Messianic Kingdom and is of short duration.

[344] Scofield, *op. cit.*, p. 143. cf. Chafer, *op. cit.*, pp. 108 f.

Scofield *Reference Bible*, pp. 915, 1033, 1348, 1349.

See Brown, *The Hope of His Coming*, pp. 229—231, for a graphic account of the Pre theory concerning this battle of Armageddon. "It is a veritable citadel of premillennial theology." It will be the mightest of all battles, Christ and His Rapture saints will also engage in battle, even the "devils 'intangible forces without a corporeity'." Brown remarks that it would seem difficult to conceive of fighting such forces with "gun and bayonet." Then too, it seems produced for it. The sixty-ninth week ended abruptly at Christ's crucifixion and in the interval of this event and the postponed week, Pre-s find our dispensation. This aion, the Times of the Gentiles will end at the Rapture, when Daniel's last week will commence. This week is said to be "upon the horizon."[345] Cunning calculations are made by Pre-s relative to the 469 years, where they begin, in *Ezra* 1 : 7, or Nahum 2 or elsewhere,[346] in order to end at the crucifixion of Christ. Although the difficulties are somewhat increased because of a possible errancy of four years in the generally accepted biblical chronology, allowance and provision are made by these modern students of prophecy. Perhaps the best illustration of such fanciful and arbitrary piecing together is that offered by West.[347] "What we further find is that 70th of Daniel's 70 weeks is divided into twice 3½ years or twice 1260 days for the Rise, Reign, and Ruin, of Antichrist, and that the formula, 70 years, plus 7 year-weeks, plus 62 year-weeks, plus our Interval, plus 1 year-week, all of which make the 'Two Days' of the visible kingdom of God on earth to its setting up again; that the 'Many Days' of Hosea, which are his 'Third Day', span 'the 1000 years' of John; and that all, taken together, exhaust the whole prophetic calendar if we add, hereto, 'Gog's little season', at the close of the Millennial Age. The formula of the total Aeonology is 70 years plus 69 year-weeks, plus our Interval, plus 1 year-week, plus the 1000 years, plus Gog's little season." A hundred pages further he makes the admission,[348] "The whole effect of our discussion, thus far, is to produce the conviction that the stumbling-block in the way of reckoning the 70 Sevens is not in the prophecy itself, but in our own ignorance, 'not knowing the Scriptures,' or in a false chronology, or, if not in that, then in a false mode of computing the Sevens, and the Genealogies, or in both together. Something is wrong." Snowden curtly remarks concerning these citations from West, "We do not pretend to understand any of this, except the last sentence; and we are absolutely sure that it is true."[349]

"sad, even sordid" to return from the wedding supper with Christ, all at once to plunge into such a bloody battle! "This great battle in which are mingled saints, sinners, Jews, devils, discarnate demons, holy angels, glorified saints, Satan, and Christ all fiercely striving amid blood, sweat, filth, dirt, dust, guns, swords, poison gas, tanks, and air-planes, leaves one not just cold, but intensely horrified at the very thought. One could wish never to hear of it again; and especially living or dead, never to see it."

[345] *idem*, p. 144. [346] Berkhoff, *op. cit.*, p. 94.

[347] West, *op. cit.*, p. 77. [348] *idem*, p. 175.

[349] Snowden, *op. cit.*, p. 186, Snowden gives seathing critisism of West's pro-

Pre-s are quite well agreed that the church will escape the tribulation.[350] It is exclusively the period of "Jacob's trouble," not the "church's trouble."[351] The Epistles teach us the essence and truths of the church, its task for this dispensation. They are not Jewish and we therefore, remarks Gaebelein, "look in vain for any passages which speak of the great tribulation."[352] The great tribulation is described in the *Apocalypse* 4 or 6—19,[353] and this section pertains to Israel, and is "intensely Jewish."[354] Since the church will be removed prior to the great tribulation Pre-s regard the hope of escape a motive to earnestness.[355] The anthropocentric characteristic is readily seen. The motive to sober, godly and earnest living centers about man, his interest in fleeing a tribulation. This is even more pointed when we deliberate the following considerations. The Rapture does not end salvation. At the Rapture two classes are left: procrastinators and Christ rejectors. The Holy Spirit having been personally withdrawn, God now Himself intervenes. It is a period of universal bloodshed, a war whose horrors are unparalleded, all devastations in the whole course of history are but dim and feeble compared to the dark and dreadful page which still will be written; it is a day of reckoning, retribution, but not the final judgment, here nations are dealt with while in the last judgment God will deal with individuals: on this day the "prison house of damned spirits .... will belch its minions of night;" a day of mighty cosmical disturbances, the earth trembling and staggering "like a drunken man;" but, though the "brain grows dizzy" reflecting on such a sober theme, there yet will remain a golden ray of hope, "the Fountain of salvation will be opened." God will not leave Himself without a witness. He will send two, and hints in the sacred record seem to point to Moses and Elijah, *Apoc.* XI. 3—10. The procrastinators, those who gladly supported God's cause but put off the day of preparation to meet Him, the

duction in these words: "The whole big book is a monumental mass and marvel of misguided ingenuities, baseless assumptions, fantastical vagaries, and self-inspired dogmatism."

[350] Ottman, *op. cit.*, p. 182. Blackstone, *op. cit.*, p. 176.
Scofield, *What do the Prophets Say?* p. 119.
Torrey, *The Return of the Lord Jesus*, p. 110.

[351] *De Bereer*, Vierde Jaargang, pp. 587—588, quoting, Haldeman, on the book of *Revelation*, p. 94.
Scofield, *Reference Bible*, p. 1337.

[352] Gaebelein, *op. cit.*, p. 55.

[353] Ottman, *in Christ and Glory*, p. 109. Bultema, *Maranatha*, p. 303.

[354] Gaebelein, *op. cit.*, p. 55. Torrey, *op. cit.*, p. 118.

[355] Bultema, *De Bereer*, Tweede Jaargang, p. 73. Haldeman, *op. cit.*, p. 602.

"well-meaning, honest multitudes who believed in God and the church, but neglected to get ready and watch," will now with many others become seekers of God, will "shake off their lethargy, and awake to the peril." Their punishment will consist in being tried and purged by these dreadful woes and those who are saved during the tribulation shall be duty bound to seal their salvation in martyrdom.[356] They will be the most honored saints, and will be raised at the end of the great tribulation as the "gleanings of the great harvest of the first resurrection."[357] If this means anything at all, it countenances Russellism, a doctrine of a second chance. Those putting off salvation, not exactly Christ rejectors, but the luke-warm, will still have an opportunity and according to the presentation will most probably become the most honored saints. "Conversion work," we are told "will progress by leaps and bounds," the number of the blood-washed multitude which will be saved in that short period will be absolutely countless.[358] Accordingly it would seem that salvation progresses better, is more effective, with the Holy Spirit absent than with Him present![359] This is modernism; it is a specie of anthropocentric theology. It must be a very weak, crippled motive to acceptance of God, to repentance and salvation if a loop-hole is allowed in another period where conditions will be of such a nature that men will be driven to accept salvation. If the Rapture is imminent and on the horizon, the procrastinators may as well speculate on it, for even though the tribulation is intense, it is of short duration, and after the trial they will sit in the seats of the mighty.

Pre Biblicism, nivelism and their analytic tendency is again manifest in their distinction of the different resurrections and judgments. The only passage in Scripture where a first resurrection is explicitly stated is in John's *Apocalypse* XX : 4—6 and taking their cue from this passage which is admittedly found in a book of sacred symbols, Pre-s assiduously labor to substantiate it in other passages of Holy Writ. The search, however, delivers meagre results. Kemp, speaking on the "Two Resurrections" which he terms an "arresting title," since it "runs counter to popular opinions and traditional beliefs," evidently felt the force of the argument, namely, that it is found only in *Apoc.* XX when he attempted to cover it by saying that even if "we were shut up to this solitary text, it would be enough, for repetition does not increase authority."[360] This is quite contrary to the Pre emphasis on the number of times the coming again is spoken of in the Scriptures! The famous statement of Alford relative to this passage is frequently repeated by Pre writers, viz., "If, in a passage where two resurrections are mentioned . . . . the first may be understood to mean spiritual rising with Christ, while the second means a literal rising from the grave; then there is an end of all significance in language, and Scripture is wiped out as a definite testimony to anything."[361] Believing in the doctrine of a millennium Toplady declares, "there will be two distinct resurrections of the dead; first of the just, a second of the unjust; the last resurrection of the reprobate will not commence till one thousand years after the resurrection of the elect."[362] Pre-s admit a universal resurrection only they separate those rising first from the last by a thousand years:[363] the one a resurrection unto life, the other unto judgment.[364] While all saints of every dispensation will share in this first resurrection, it is nevertheless preeminently the blessed hope of the church.[365] Paul's first *Epistle to the Corinthians* 15 : 23 is interpreted to mean the end of a series of resurrections: Christ with many saints at His resurrection the first: at the Rapture a second class, and then a third order at the end of the thousand years.[366] This interpretation is related to the Pre conception of the double Jerusalems, in the millennium, the two classes of people, Israel and the church, and the two spheres of blessings, viz., terrestrial and celestial.[367]

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[356] Wimberly, *op. cit.*, pp. 113—124. [357] Blackstone, *op. cit.*, p. 99. Scofield *Reference Bible*, p. 1337, It will be a period of great salvation.
[358] McNeil, *op. cit.*, p. 45. [359] Brown, *op. cit.*, pp. 227—230.

Pre-s, however, are not even content with taking the *Apoc.* XX: 4-6 literally, for while the passage speaks of martyrs who are resurrected, Pre-s include all the saints. Blackstone labors to evade this argument and observes that the mention of martyrs applies only to the latter part of the verse, the first viz., "and I saw thrones," etc. "had already been raised at the Rapture previous to the Tribulation."[368] But this would burden the plain sense with insurmountable difficulties. For then we must assume at least three resurrections, one at the Rapture, a second at the Revelation, and a final resurrection at the end of the thousand years. Even so, this would not exhaust the possibilities in the Pre scheme, for millions are saved during that period, many who also will die. Some provision must be made for them, because the last resurrection, those who lived not the thousand years, are raised for judgment; not one among them can therefore belong to those converted during the millennial age. Another ingenious argument advanced by Pre-s is that the resurrection is *εκ νεκρον* which is translated by them, "from among the dead," with the implication that some of the dead are not resurrected, It is claimed that Paul strained every nerve to attain unto this first resurrection, a literal, corporeal resurrection in order to share the thousand years, Phil. 3;11.[369] Brown points out that I Cor. 15:12 routs this technical argument, for here Paul uses indiscriminately *εκ νεκρον* and *νεκρον*, where admittedly he is discussing only the resurrection of the righteous dead.[370]

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[360] Kemp, in *Christ and Glory,* pp. 176, 181.

[361] quoted by Kemp, *op. cit.,* p. 180, also by, Brookes, *op. cit.,* pp. 467—468, 479. Ottman, *op. cit.,* p. xvi—xvii, 431—432. Silver, *op. cit.,* p. 222. Blackstone, *op. cit.,* pp. 58—59.

[362] quoted by Kemp, *op. cit.,* p. 182, also, Brookes, *op. cit.,* p. 455, For a lengthy discussion on the two Resurrections see Bultema, *op. cit.,* pp. 106—160, cf. also, Blackstone, *op. cit.,* pp. 50—63. Brookes, *op. cit.,* p. 446—491.

[363] Scofield, *op. cit.,* p. 1228. Silver, *op. cit.,* p. 221. Ottman, *op cit.,* p. 111. Riley, *op. cit.,* pp. 78 f.

[364] Scofield, *op. cit.,* pp. 1228, 1350.

[365] *idem,* p. 1269.

[366] Bultema, *De Bereer,* Eerste Jaargang, pp. 221—222.

[367] *idem,* Vijfde Jaargang, p. 319, cf. p. 419, See also McNeil, *op. cit.,* p. 60.

It cannot be denied that the general trend of christian teaching, as deposited in her creeds and confessions, has been a firm belief that the second coming of Christ is attended by a general, universal resurrection and judgment which will issue in eternal felicity for some and eternal damnation for others.[371] It is the sequel of that coming. We never read of *resurrections*, but of "a" or "the" resurrection.[372] Admitting that some time, according to our conception of it, may elapse between the resurrection of the just and that of the unjust,[373] it is wholly gratuitous to read into the plain passages an interval of a thousand years. Here again, we are sure to be led into contradictions and errors if we attempt to explain temporally and locally that which will transpire in a timeless, spaceless eternity. The Bible almost invariably emphasizes the resurrection of the just. They shall rise first. How else could we conceive of the resurrection, than as in consecution? Kliefoth[374] has well observed that in the passage of the *Apocalypse* martyrs are resurrected while in I. *Cor.* 15 : 22—28, Paul affirms the resurrection of all the saints. These two passages are not identical. The Bible unmistakably informs us that there will be a general resurrection; the righteous to enter into everlasting joy. The presentation of the fact of the resurrection is sober, reserved and refined. We should not attempt to press insignificant details or the scenery of the New Testament prophecies.[375] For behind these plain, untechnical statements lies the "cloudy domain of private opinion and speculation." While the Scriptures speak of a first and second death, no one takes the absurd position that the second death is a literal, bodily death.[376] So too, a tropical or metaphorical use of the resurrection as used by John and Paul is employed to denote a spiritual resurrection or regeneration,[377] participation of eternal life. Clearly, there are two resurrections, one a moral or spiritual, of which we already partake, more fully after death, and a bodily final, universal resurrection at the end of time.[378] It is of greatest concern to attain unto this first resurrection or spiritual union with Christ.[379] It is in this light that Paul views the christian's life. The Pre notion of an intermediate millennial reign is not favored by his teachings. He conceives of this present life on such an elevated

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[368] Blackstone, *op. cit.*, pp. 52—53.

[369] McNeil, *op. cit.*, pp. 25—29. Silver, pp. 228 f. [370] Brown, *op. cit.*, p. 238.

[371] Hodge, *op. cit.*, vol. III, pp. 796, 837—844.
Shedd, *op. cit.*, p. 643, Rev. xx : 4—6 is the only support for a doctrine of two corporeal resurrections.
Schaff, Art. in *Presbyterian Review*, 1883, "Studies in Eschatology," pp. 723—743.
See Schaff's *Creeds of Christendom*, in loco.
cf. Davidson, *op. cit.*, pp. 55 f, cf. pp. 96 f.
Merrill, *op. cit.*, pp. 174 f, 214, Merrill allows the possibility that the martyrs will have some prerogative, pp. 164—165.
Luthardt, *op. cit.*, pp. 626—628.
Greijdanus, Art. in *Chr. Encyclo.*, *op. cit.*
Rall, *op. cit.*, p. 145. Kuyper, *E Voto*, pp. 280 f.
Wilson, Art. in *Princeton Review*, 1927, The Second Coming of Christ in the Thessalonian Epistles, pp. 444—456.
Bavinck, *op. cit.*, vol. IV, pp. 770 f.
John 5 : 28—29, 6 : 39—40, 44, 54, I *Cor.* 15 : 23—28, 51 f, *Mt.* 25 : 31—46, 16 : 27, I *Thess.* 4 : 6, *Mt.* 22 : 28—31, *Lk.* 14 : 14, *Acts.* 24 : 15, *Dan.* 12 : 2.

[372] Patterson, *op. cit.*, pp. 230—231.

[373] Bavinck, *Magnalia Dei,* p. 640.

[374] Kliefoth, *op. cit.,* p. 186. [375] Denny, *op. cit.,* pp. 235—239.

[376] Atzberger, *op. cit.,* pp. 261—262.

[377] Shedd, *op. cit.,* p. 644, cf. *Rom.* 6 : 4, *Eph.* 5 : 14, *Col.* 2 : 12, 3 : 1, *John.* 5 : 25—29, 11 : 25—26.

Augustine, *Civ. Dei,* xx : 6—10.

[378] Patterson, *op. cit.,* p. 243.

Atzberger, *op. cit.,* p. 261, Souls now reign with Christ in Heaven: living and reigning with Him.

Swete, *Life in the World to Come,* p. 64.

Shedd, *op. cit.,* p. 644. Beet, *op. cit.,* pp. 468—469.

[379] Davidson, *op. cit.,* p. 39. Gilbert, *op. cit.,* pp. 293—294.

Swete, *op. cit.,* p. 65.

Greijdanus, *Kommentar op, de N. T.,* vol. xiv, *Openbaring,* pp. 404 f.

See Art. of H. H. Kuyper in *De Heraut,* June, 21, 1925, concerning *Apoc.* 29 : 5.

plane that such a period would partake of the nature of an anticlimax, a retardation. Nothing short of the absolute eternal state can be a fitting consummation to the christian's life. The believer even now partakes in principle of the privileges and powers of eternal life; final judgment is anticipated in justification. Attaining unto salvation in this state of existence is a perfect beginning of the ultimate world renewal in which eschatology culminates. It is the spiritual aspect which receives the emphasis. God is a spirit and if we are to serve Him, we must do so in spirit and in truth. Therefore not chronological continuity but causal nexus and identity of religious privilege is that which links the christian's present life with eternity. Living *sub specie aeternitas*, the christian anticipates in principle that which pertains to the eternal state.[380] Such an interpretation does no violence to the several passages relative to the resurrection; gives a consistent view, does not destroy the harmony of the record, preserves the order of biblical truth and does not introduce jarring, confusing elements. As Berg remarks, if we explain the first resurrection literally, corporeally, we "get into a labyrinth of perplexing difficulties.[381] There will be an order in the resurrection; to know this is enough; to press further details is too much, is an attempt to be wise above that which has been revealed.

Pre-s are not less fruitful in reaping a rich harvest of judgments. Blackstone distinguishes four, viz., a judgment of the saints for their works; of the living nations who are on the earth at the Revelation; of the dead at the great White Throne; of angels. This series of judgments we are informed requires intervals of time[382] and therefore precludes the traditional opinion of a general judgment. Dean Gray invented another differentiation. He affirms that the day appointed by God for judgment is a long period, during which "several distinct acts or scenes of judgment" will be staged. He favors us with information concerning five of such scenes: viz., the first recorded II. *Cor.* 5 : 9—11, a judgment of christian believers exclusively, taking place in the air; a second enacted on earth, the object of which is the Jewish nation; a third also on earth, over the Gentile nations, recorded in Mt. XXV, sometime during the millennial age or Day of the Lord; a fourth at the close of the Millennium, a judgment of Gog and Magog, *Apoc.* XX : 7—10; and a final judgment scene portrayed in *Apoc.* XX : 11—15, a judgment of the dead. Since it would burden the division with insuperable difficulties to allow any of the saved to appear before this last judgment, Gray suggests that it is "probable that during the Millennium none of the righteous die". While the first was in the air, the following three on earth, the last scene is neither on earth nor in the air.[383] Haldeman distinguishes four judgments: viz., of the cross, the judgment seat of Christ, of the living nations, and the last a thousand years later at the Great White Throne.[384] Full particulars and detailed specifications are given concerning each judgment. He informs us that in the judgment before the Great White Throne, a judgment of the wicked dead, "in all that motley throng not one shall be saved".[385] The basis of judgment for the nations will be their treatment of the Lord's brethren in the flesh, the Jews.[386] Christians only, are judged before the judgment seat of Christ, which takes place in some ethereal region at the Rapture. They are to be judged not in respect to life and salvation, but exclusively for work and service, whereupon the faithful will be rewarded, others will suffer loss, in that they will not be permitted to share the joy of the Lord. This judgment will consummate in a twofold way, judgment of the christian and of the nations.[387] It is alleged that the judgment mentioned in *Mt.* XXV. is entirely different from the one recorded in *Apoc.* XX. The one in Matthew it is claimed, being prior to the millennium, dealing with living nations concerning good and bad, the norm being their treatment of Christ's brethren. This judgment scene is enacted on earth. The judgment in *Apoc.* XX, on the contrary, has to do with the dead, exclusively the wicked, the basis of judgment being a "solemn scrutiny of what is written in the books" and the enactment being in neither heaven or on earth.[388] Scofield is even more prolific in analytic skill and distinguishes seven judgments.[389]

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[380] Vos, *Pauline Eschatology and Chiliasm*, Dr. Vos has exegeted a number of passages where it is alleged chiliasm is found. His searching examination proves that the passages do not favor, but in many instances expressly exclude chiliastic notions. I refer the reader to his article —cf. espec., pp. 36—58— where these passages: I *Cor.* 15 : 23—28, I *Thess.* 4 : 13—18, *Phil.* 3 : 10—14, etc. are exegeted. He claims that the chiliastic interpretation commands itself by the "most popular of credentials, surface simplicity."

[381] Berg, *op. cit.*, p. 147. [382] Blackstone, *op. cit.*, pp. 103—106.

[383] Gray, in *Christ and Glory,* pp. 199—212.

Gray, *A Text-Book on Prophecy,* pp. 109—112, specified four judgments in this production: a judgment on Christians, on Israel as nation, on Gentile nations, a final judgment.

[384] Haldeman, *op. cit.,* pp. 299 f. [385] *idem,* p. 309.

[386] *idem,* p. 306. [387] *idem,* pp. 310 f.

[388] McNeil, *op. cit.,* p. 70, cf. pp. 66—71.

[389] Scofield, *op. cit.,* summary, p. 1351.

These distinctions find no basis in Scripture. They are the product of fertile imagination and Pre Biblicism. They remind one of the bizarre fanaticisms, exuberant extravagances of the Jewish *Apocalyptic*. Paul's presentation, as well as the general New Testament view, lacks all this fanciful detailed scenery. The uniform view is that the coming of Christ marks the signal for the general, universal judgment.[390] Such a judgment is nesessary; without it history would be incapable of moral construction;[391] our sense of justice calls for it, the redeemed in heaven yearn for it, and God Himself demands it. It will consummate history; is a definite future event issuing into the eternal unalterable destiny of every individual. Judgment is one of the great eschatological ideas, most intimately related and intertwined with His coming. It would almost seem superfluous to refute such a wild hypothesis that the nations are judged as nations, the basis being their treatment of the Jew! Brown correctly observes that this is so "presposterous that nothing but the exigencies of a hard pressed theory could ever have suggested it here."[392] Moreover of the final assize, a judgment of eternal justice, we read in the *Apoc.* XX : 12 that the book of "life" will be opened, which gives clear indication that not all of that "motley throng" will be sent into eternal perdition. If so, that statement would be mockery. As salvation is personal, individual, so too the judgment will be personal, each one being rewarded or punished according to his deserts as the case may be. It is possible to distinguish for sake of convenience between a *judicium particulare et occultum* and a *judicium universale et manifestum*.[393] To identify the "day of judgment" with the millennium, stretching it to a thousand years is mere guess work. Not a scintilla of biblical evidence can be produced to favor such identification. The coming of Christ synchronizes with the destruction of the last enemy death, a final judgment,[394] heaven and earth have "fled away" and we are at once in a realm of timeless realities. Every attempt to give a detailed film-like account of all minute particulars

[390] Hodge, *op. cit.*, pp. 845—849. Berg, *op. cit.*, pp. 89—90.
Oswald, *op. cit.*, p. 335. Davidson, *op. cit.*, pp. 94—95.
Candlish, *op. cit.*, pp. 72, 166.
Salmond, *op. cit.*, p. 252, cf. his Art. in H. B. D. *Eschatology of the N. T.*
Kennedy, *op. cit.*, p. 172.
Jude, 15, *Mt.* 13 : 49—50, 16 : 27, *John.* 5 : 28—29, *Rom.* 2 : 5 f., 14 : 10—12, II *Cor.* 5 : 10, II *Thess.* 1 : 3 f.

[391] Denny, *op. cit.*, p. 240. [392] Brown, *op. cit.*, p. 253.

[393] Macpherson, *op. cit.*, pp. 454—455, cf. Oswald, *op. cit.*, p. 25.

[394] Merrill, *op. cit.*, pp. 212 f.

after that consummate event of Christ's coming leads to vagaries, imaginative fantasies.

H. PREMILLENNIAL EXEGETICAL PRINCIPLE APPLIED

It is true that those who were not privileged to enjoy scholastic advantages desire anecdotic or illustrative proof relative to the infallible word. They have an immoderate longing and hankering for the dramatic; prophecies fulfilled in contemporary history. For them "seeing is believing." These tangible fulfillments are regarded as unshakable proof for the infallibility of God's word. Though we should refraim from ridiculing the extravagant excesses, sought and fanciful interpretations, it, nevertheless, must be stated that such is an extremely low level and a meagre evaluation of God's special revelation. It is the crude system of exegetical-nivelism and biblicism, which fundamentally is anthropocentric and not theocentric. Every attempt to give consistent expression to such a system leads into contradictions and absurdities. The fulfillment of an unfulfilled prophecy is measured by the norm man himself postulates. Speculating on these prohecies may be a popular attraction, fascinating indeed, but is sure to lead to fanaticism. The chiliastic excesses of the past are conclusive proof that the system is erroneous. Truth never makes fanatic; it ever ennobles, infuses fervor into the spirit. Nor have these fanaticisms of interpretation ceased. Wimberly devotes an entire chapter in his book to prove the contention that the chariots and flaming torches of Nahum 2 : 3—4 refer to twentieth century autoes. He unblushingly asserts, "In the network of railroads, with their flying trains and blazing headlights, the vision of Nahum is being fulfilled without doing violence to legitimate interpretation . . . . The chariots [autoes] are literally swarming — 'raging' — in the streets . . . . They bear flaming torches, powerful search-lights, illuminating the roadway with a dazzling glare for half a mile ahead. Torches! The prophet saw them, just as we see them today, and, knowing no other term for such things, called them torches."[395] The excursions attempted to the North and South pole are fulfillments of Daniel's

[396] Wimberly, *op. cit.*, pp. 97—98.

Bultema, believes the same, see *De Bereer,* Eerste Jaargang, p. 320. Zesde Jaargang, p. 523.

Blackstone, *op. cit.*, p. 211, The railroad completed between Joppa and Jerusalem, and the engines speeding up to Jerusalem are like Nahum's "flaming torches." This highway is a special preparation for the return of the people to Jerusalem!

prophecy, a running "to and fro."[396] The spacial manner of reasoning is evidenced by the remark of David,[397] that "when the Lord comes we shall be able to travel perpendicularly more readily and certainly than men travel horizontally now." Eakely's production, "The Kingdom of God" is a *reductio ad absurdum* of the Pre theory. Not lesss fantastic are the Pre interpretations of *Ezekiel* 38 : 2f. Scofield asserts that the "primary reference is to the nothern [European] powers, headed up by Russia" and that all agree as to this fact.[398] Pre nivelism demands an identification of all the powers and personages mentioned. The procedure is most superficial. Gray dogmatically affirms that "there is no dispute among philologists and archeologists that 'Gog' and 'Magog' here stand for a powerful Scythian dynasty of Ezekiel's time." His further elucidation may be regarded as representative of Biblicistic, superficial, Bible-school method of exegesis. We have in " 'Gog' the first syllable of the word 'Caucasus' the name of the mountain range crossing the peninsula of Russia, ... in 'Rosh' also we have the first syllable 'Russia,' while 'Meshech' and 'Tubal' are the original forms of 'Moscow' and 'Tobolsk' which were immemorially in possession of that nation. A reliable ancient map placed by the side of a reliable modern one will identify the territories . . . . 'Persia' we identify, 'Ethiopia" is thought to mean the present Abyssinia; 'Libya' a part of Egypt; 'Togarmah' some would identify with Armenia and others with Turkestan." He quotes Gaebelein who upon investigation found that the Talmud identified the descendants of Gomar with the Germans.[399] These crudities, bizarre interpretations, wild fanaticisms and extravagant vagaries are too crude to merit refutation. They cannot but create a sense of disgust, and are too coarse to arrest the attention of any thoughtful bible student; they evince a mechanical method of prophetic interpretation and destroy the true spirit of divine prophecy.

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[396] Bultema, *De Bereer,* Tiende Jaargang, p. 279. [397] David, *op. cit.,* p. 52.

[398] Scofield, *op. cit.,* p. 883, see references given here.

[399] Gray, *op. cit.,* pp. 194—195, cf. p. 147.
cf. Scofield, *op. cit.,* p. 883, also his, *What do the Prophets Say?* p. 157.
Gaebelein, *op. cit.,* p. 67, and note.
Ottman, *op. cit.,* p. 372, Claims that the "Prince of Rosh," is the Czar of Russia, Meshech and Tubal are Moscow and Tobolsk, "the pillar cities of that empire."
David, *op. cit.,* p. 30.
Bultema, *op. cit.,* Vijfde Jaargang, pp. 449—450, Negende Jaargang, p. 352.

CHAPTER V

CRITICISMS AND OBJECTIONS

The task that now remains in conclusion of this treatise is to offer our criticism and objections to the phenomenon of Pre as it has manifested itself in America. A number of their arguments have already been incorporated in the body of this discussion. This could not convenniently be avoided. I purpose in this chapter to summarize the arguments, elaborate on some and draw a few logical conclusions. Whereas the interest of Premillennialism centers about the last things, we were led into a consideration of eschatology. This branch of theology won popular applause in recent years by a renewed interest in the eschatological element found in the Gospels and in John's teaching what market a reaction and the downfall of the rationalistic critical historical school in the interpretation of Jesus. It was found that an eschatological strand was woven into the warp and woof of Jesus' teaching and to dissect it from the gospels mutilated the harmony of the whole. But while the rational-critical school explained Jesus in the light of history, at the neglect of His eschatological teaching, the new interpreters are guilty of the other extreme and make Jesus an eschatological enthusiast for the sake of eschatology. Applied to the Kingdom of God the critical school emphasized the social aspect; while these interpreters laid all emphasis on the future, apocalyptic ideal. Pre shares the general renewed interest in eschatology but represents a far less scholastic attempt in solving any problem connected with eschatology.

It lacks proper poise, balance, the pendulum has swung too far in the direction of sensual carnalistic realism. That Premillennialism, although entirely negative and denunciatory in respect to confessional eschatology, to rationalism of any brand, to higher criticism, to modernism and liberal theology, a fact which must be sorely regretted, yet, is profiting from this wave of eschatological interest. It has not made earnest or offered a serious rebuttal to the very forces which, be it then by way of a negative or indirect influence, account for and are a very important factor in explaining its own present popularity. Regardless the fact whether or not we desire to accept the hypothesis and solution offered by the eschatologists, liberal and modern theology, mere denunciation, burning satire, even though presented by eloquent speech and oratorical acrobatics, is no argument. Error, heresy in itself has a negative value by presenting the antithesis in its keenest edge. Taking cognizance of and thoroughly examining the opposite position may aid us in finding the true solution. I affirm, hat Pre-s have not entered into any of the real problems of eschatology, have overstepped their boundaries, have made what should be the capstone of systematic theology, a foundation, whereon they are rearing a superstructure which aims to become an entire novel system of theology. The method on which they proceed, the principles inherent in their system lead to a veritable layman's theology. Once the mind has accepted these principles, the very fascination and novelty, simplicity with which it on the surface seems to offer solutions to mooted problems of theology will lead it to such rapturous heights where retreat is impossible, where reason and logic will no longer convince. William James has said, "Philosophy is more a matter of passionate vision than one of logic." Present day premillennialism has become a passion for many of its leaders. They can see but this one truth, and are either blind to other great doctrines or regard them as of such insignificant value that they are justified to ignore them. It is an anti-intellectual movement, and as such does not grapple with any real problem in this profound *loci,* the capstone of systematic theology. Since eschatology is capstone not foundation of a theological system, it bears relation to, and crowns every *loci*. It will necessarily be conditioned by every other dogma: our conception of God, Christ, man, creation, sin, etc. as truly as does eschatology condition in a reverse order the whole gamut of systematic theology.

Premillennialism therefore does not register any material contribution to eschatology as such. Pre-s have reversed the order, beginning with eschatology as a foundation and have attempted to build on it a whole system of doctrine. With such a point of departure nothing but confusion can be the result. Their system is so highly elaborate and extravagant that someone has styled it a "scholastic system"[1] although this would be a compliment it does not deserve. It produces a sense of inferiority to those unacquainted with their system. The intricacy, complexity of their plans of the ages confuses and mystifies the mind. It gives the semblance of profundity which is in reality little more than analytic skill coupled with a fruitful imagination. It resembles Jewish Rabbinism. We therefore justly question all the doctrinal statements issued by the Fundamentalists. The statement certainly needs no proof, that by far the greater majority of Methodists and Baptists as well as the greater sector of American Evangelical Christianity, in which I include numerous sectarians, are Arminian in their doctrine of predestination, reprobation, free will, sin, total depravity, universal atonement and perseverance of the saints. Not only this fact, but also the inroads liberalism and modernism have made in the great American Evangelical bodies cause us to seriously question such doctrinal statements. Pre-s seemingly accept the Evangelical doctrines adding the Pre faith, which are couched in very sober terms. Their whole system and concern, however, revolves about that one meagre tenet of their doctrinal statement. Should Pre in the future cast off the yoke of simplicistic biblicism, a type of bible study nourished by the various Bible Schools, and begin to think out a consistent eschatology, it will be found to be a requisite that the whole theological system, beginning with theology proper, the doctrine of God, needs revision and restatement. Mere reiteration of evangelical doctrines with no definition of terms, filling in what content is individually desired, and hastening on to build up an eschatology without due recognition and definite relation to the other doctrines vitiates the entire scheme. Fundamental will be the question as to what is considered to be the point of departure, the center of gravity, of the system. We of Reformed, Calvinistic persuasion claim this to be God, His eternal decrees. The Pre system as we have seen, and according to explicit statements of their own representatives, is Christocentric. This is distant but a step from Anthropocentric theology, and by application of their exegetical nivelism as a rule of interpretation, the Pre system has become a purely subjectivistic, anthropocentric theology. True, no dogma as such, is found in the Bible. The Word is untechnical, while containing all the materials which build up our dogmatic system, these dogmas are not given technical formulation by the *Auctor primarius*. Dogma necessitates the aplication of our technical apparatus of consistent thinking; categories of logic and formal mode of expression. Consider the intellectual giants who labored to formulate the Christological dogma! The simplicistic, anti-intellectual method employed by Pre-s, taking God "simply at His

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[1] Rall, *op. cit.,* p. 104.

Word" will not nor can it contribute any material advance in doctrinal formulation of the doctrine of the last things.

We have proved conclusively that the boasted harmony of Pre-s among themselves is camouflage and does not exist. Perhaps the only point of conformity is a belief in a reign of Christ, here on earth for a shorter or longer period, before the consummate ages and inaugurated by Christ's personal, visible coming. Nivelism has aided in recent years to assure more uniformity as to the duration of that felicitous period, viz., a thousand years. Consequently the long lists appended to many Pre writings are untrustworthy. The criterions by which they are judged is shifted from time to time, but even then upon closer examination are found to be either too inclusive or exclusive. Likewise, the common Pre assumption that the church of the first three centuries embraced the Pre faith, when weighed in the balance is found wanting. Historically this cannot be justified. It is assumed upon the authority of some church historians, but is not supported by the evidence at hand.

The writings of these early representatives of the church were chiefly admonitory. Little, indeed, can be singled out as belonging specifically to a chiliastic scheme. Edification of church members seems to have been the aim Hermas had in mind. He vividly portrayed his message in symbolic figures and images, weaving into the production several injunctions to holiness, righteous living and repentance. As an early witness for chiliasm he offers meagre support. The same may be affirmed of the writings attributed to Barnabas. He claims there is but one resurrection. There is nothing which even suggests a carnal, material kingdom on earth, rather he holds this kingdom of Christ to be a spiritual conception.[2] He gives not the slightest hint of two widely separated resurrections, a corresponding series of judgments, but plainly intimates a coming of Christ in regal splendor to judge the living and the dead.[3] It is only when the preconceived theory of Pre is read into *Par.* 15, that Barnabas can be claimed as an early representative. But even so, it cannot escape us that in this passage nothing is said of the duration of this seventh or eighth day, and to conclude as do Pre-s that this seventh day of rest is the millennium, the christocracy on this earth, is inferring an element not found in the Epistle itself. Pressing such an inferential argument one may

[2] *Par.,* 6.
[3] *Par.,* 7.

with equal right claim that this eighth day too, is a thousand years, which would be absurd. Unlike Papias, Barnabas regards this seventh day of Sabbatical rest purely spiritual. The tenor of the whole epistle is a warning against the errors common among early christians and propagated by Judaizers. The significance of the old Sabbath is allegorically and typically interpreted as that blessed future state which shall dawn at the final consummation. That Barnabas' Epistle is chiliastic is more an opinion, rather than based on an unprejudiced examination of the Epistle itself.[4]

Save for one exception, the Apologists too were silent on this question. To explain their silence on a subject which Pre-s claim was the universal, regnant idea of the early church, out of political reasons or expediency, is an argument framed to meet the exigency rather than convincing. Even Justin Martyr does not offer such weighty support for the chiliastic cause. That he declared chiliasm to be the prevailing opinion, universal teaching of the orthodox church, an essential article and foundation stone of the christian faith, is a falsification of the record, an estimate too enthusiastic. He categorically denies that it is a universal tenet of orthodox christians, and candidly admits that, "many who belong to the pure and pious faith, and are true christians, think otherwise."[5] The trend of his thought is in harmony with the genuine christian tradition, viz., near approach of the end of the world; this world infested by demons, corrupt; persecution to increase; evil in the ascendancy, culminating in Anti-Christ; the coming of Christ as climacteric consummating event, now delayed in order that those whom God foreknew would have an opportunity to repent; the purpose of that coming to raise the dead, execute judgment, the saints to be endowed with immortality, the wicked punished without interruption into judgment and everlasting condemnation of hell's torments.[6] These were current christian conceptions and need not necessarily be marked as intrinsically embodying chiliasm. Such elements as the conversion of the Jews, their prerogatives during the millennial kingdom, final conflict between the powers of darkness and of righteousness at the end of the millennial reign, elements so vital to the Pre scheme are not discussed or even mentioned by Justin. It is indeed, a significant fact that Eusebius, Irenaeus, and Tertullian make no mention of the chiliasm of Justin, and even Jerome who in his commentary on Isaiah, catalogues a number of chiliasts, yet passes by Justin.[7] This would be unexplainable if Justin, as Pre-s claim, really advocated a system of thought which was the universal orthodox view. If that claim could be substantiated by actual evidence it would be a happy find indeed, but the evidence clearly points to the contrary. His explication of the passage in the *Apocalypse* xx is a non-essential element of his theology rather than an inherent constituent. Finding this strange imagery he had in all honesty to cite and to comment upon it, but nowhere else does he deliberate on the theme. This again, would be a strange phenomenon of chiliasm was the faith of the Early Fathers and if the early church was "prevailingly chiliastic". Atzberger's conclusion is not overdrawn when he asserts, "Uberhaupt legt Justinus auf den Chiliasmus nur ein sehr geringes gewicht."[8] Again, Hippolytes, although accepting the rabbinical chronological schematization of the course of the world, yet was far removed from materialistic conceptions of the kingdom of Christ. The kingdom Christ will inaugurate at His coming will be eternal, a heavenly and glorious state, with goods that are imperishable and eternal, shared by all his saints. He does not suggest a millennial earthly kingdom. His language seems to indicate but one simultaneous resurrection. His conception of the thousand years is that it is a perfect, glorious day, and this runs counter to the accepted chiliastic theory.[9]

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[4] Artzberger, *op. cit.*, p. 89—90. claims that Barnabas does not teach that chiliasm is the general accepted doctrine of the church, nor even his own subjective opinion.
cf. Brown, Art. *Millennium* in *Jewish Encyclo.*
Harnack, Art. *Millennium* in *Encyclo. Britt.*

[5] *Dial,* 80.
Brown, *The Hope of His Coming.* pp. 22—23.
Oswald, *op. cit.*, p. 261.
Hoekstra, *op. cit.*, p. 17.
Moule, *op. cit.*, p. 112.

[6] Case, *op. cit.*, pp. 161—163 cf. references given.
cf. also Briggs, Art. in Lutheren Quarterly, *op. cit.*, p. 226.
Moule, *op. cit.*, p. 112.

The montanistic affinities of Tertullian gave his chiliasm a decided slant. But even though distinguished men, Tertullian, Lactantius, and others associated their names with Montanism, they could not insure its acceptance by the church. It

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Artzberger, *op. cit.*, pp. 140 f.
Deijll, *op. cit.*, p. 19.
[7] Briggs, *op. cit.*, p. 228.
[8] Atzberger, *op. cit.*, p. 142.
[9] *Adv. Caium,* V. cf. Robertson, *op. cit.*, note, p. 127.

is true, the ages of persecution were the ages of faith, yet this Judaistic, incongruous element of chiliasm, whose grotesque realism was conspicuously brought to the surface in Montanism, never received a whole-hearted reception by the church. Let us allow that Montanism was an excrescence. It, nevertheless, palpably demonstrates the crudities and absurdities to which such a scheme eventually leads. The *nova prophetia,* chronological and geographical calculations, pride and pessimism, these are but some of the factors which discredited the entire millennarian system and caused it to be branded as Judaistic and heretical. As every excrescence registers an abnormal growth, so also the vitality of Montanism was soon spent, its strength withered, the new prophecy lost its charm. The reaction to worldliness and demand for holiness found new channels of expression in Novatianism and Donatism.

More vital is a consideration of Gnosticism as an explanation of the Anti-Gnostic Fathers. This syncretistic, dualistic system imperiled the very existence of christianity. The Gnostics exalted the spirit to such dizzy heights that the body was of no concern. Consequently they denied the resurrection of the body, a fact which may have been the obstacle for Tertulian in his opposition to them, to be able to rise to the conception of God's pure spirituality. Fundamental to the Gnostic system is the conception that matter is the source of evil; the phenomenal, visible world is wholly bad. Their conception of salvation could in the nature of the case only be a release from the prison-house of the body and entrance into the spiritual "pleroma". The influence of this pagan conception side-tracked the church into ascetic practices in order to escape the evil enslaving influences of the body. The very suggestion of a renovated earth, our souls clothed with a renewed and glorified body at the resurrection morning to inhabit this realm, was baneful to the Gnostic. His supreme endeavor and noblest purpose was to deliver the soul from the world of material substance. Paul's idea of the conflict between the flesh and the spirit, the spirituality of God, these and others were conceptions perculiarly well adapted for his system. Appropriating scriptural symbols, images and incidents and by crafty subtleness fitting these into his teaching gave it the semblance of being christian. The fusion, however, resulted in paganizing christian conceptions rather than *vica versa*. The system professed to rest on the foundation of knowledge, mystical and supernatural. Added to this, the knowledge was exclusive, only the duly initiated being recipients of these mysteries. Bitterly opposed, diametrically adverse to chiliasm in ever form, yet the extreme it represented was a rare stimulant to nourish and foster the very conception it attempted to starve. That Irenaeus, Tertullian, Hippolytes and others were driven into the arms of chiliasm can be explained only when we consider their opponent, viz., Gnosticism. Denying bodily resurrection, contemning material substance as essentially evil, magnifying and exalting the spirit at the expense of its instrument, the body, these illustrous churchmen, hampered by the scientific limitations of their age, were driven if not by coercion then surely by expediency to a more realistic conception of the future rather than that chiliasm intrinsically belonged to their theological system. The struggle in which they were engaged seemed to demand it, no other alternative appeared on their horizon. Such an explanation of the chiliastic witness of many second and third century representatives does not seem to occur to Pre-s. I confess, not to have met with it in any of their literature. Again it is wholly inadequate and unsatisfactory to simply assert, as does the ardent Pre, Silver, that "the Book of Revelation was rejected by those who led the assault against chiliasm". Quoting Bonar, he continues, "Chiliasm and the Apocalypse were deemed inseparable. They could only get rid of the former by rejecting the latter. They never thought it possible to deny that the Apocalypse taught chiliasm".[10] Such assertions are all too common in Pre literature. They are generalizations and fail to take cognizance of the historical problems involved. We have noted earlier the probable reason why some rejected the *Apocalypse*. In truth, the interpretations given to this book of our canon, are a veritable "museum of curiosities" and no one, a Pre, nor any one else need boast that he has found the key which will open up the several secret mysteries it contains.

The conclusion of the historical argument, viz., that the church of the first three centuries was solidly Premillennial, is that it must be flatly denied. The shreddy bits of evidence are wholly inadequate to confirm the contention. It is true, there were some in the early church, who entertained chiliastic notions. Nor should this cause us surprise, rather we should expect it. The representatives of the church during these centuries were men of their time and therefore limited to the thought-forms, the conceptions of their

[10] Silver, *op. cit.*, p. 78.

age. Even those who were taught by the greatest of all pedagogues, Jesus Christ Himself, could not disengage themselves entirely from their old Judaistic and carnal conceptions. They still retained much of the Judaistic husk and only gradually through succeeding generations could they arrive at the kernel of spiritual truth lying back of these forms. In fact, the entire generation of men is needed to unfold the principles of Christianity. Realistic, concrete word-pictures have an appeal to the uncultured, naive mind, and more particularly to the Jew who had the tendency to the concrete. Consider, for instance, his externalized conception of the kingdom. Such a mind cannot readily relinquish the concrete forms and exchange them for a spiritual conception of eternal life. The criterion by which Pre-s judge whether or not one is a representative of their system is too loose, ill-defined and inclusive. If anyone committing himself relative to some insignificant point which accrues to the system, for instance, that the end is imminent, or belief that wickedness is in the ascendancy, etc., is categorically propounced to be a chiliast, then argumentation is of no avail. Yet sad to say, just this method is employed by many Pre-s, barring a few happy exceptions. The names which adorn the lists of socalled "eminent Pre-s", by which they aim to make strong the historical argument, are accumulated in the manner I have outlined. The practical effect these lists have on the readers, is that they are blindly led to believe that all these personages believed in a full-orbed system of Pre as it is advocated by enthusiastic leaders today. Nothing, however, is farther from the truth. Not paying due regard to the particular historical problems involved and the dangers which in each instance beset the church, the reaction occasioned by them, but blinded by an overly-anxious desire to augment additional props to support their historical argument, Pre-s hastily generalize and so simplify an historical problem, and what is more serious, falsify it. I insist that it is inadequate, unsatisfactory, unfair, and even deceitful, to merely assert that Irenaeus, Tertullian, Hippolytes, and others were chiliasts without offering an explanation. It is questionable whether we, living under similar circumstances, hemmed-in by the same limitations, would have traveled another path. And, I venture to say, that if the early witnesses to chiliasm are viewed in this light, the whole historical argument of Pre-s, viz., that the church of the first three centuries was solidly premillennial, will go up into smoke.

A new mode of biblical interpretation, influenced by idealistic philosophy struck at the roots of the chiliastic error. The road blazed, however, by the Alexandrian school led to arbitrary allegorization, and though an incisive weapon, was, nevertheless, not commendable. It did open new vistas and uncovered the diamonds which had been hid behind these materialistic and realistic screens of Judiasm. The Antiochian school offered a better, and more sound principle of interpretation, viz., the grammatico-historical. This was by no means, however, a return to the crass materialistic method. It sought to understand the kernel of truth hid in the husk, the external, local and temporal forms. Added to this were the excesses of Montanism which entirely discredited Chiliasm. Arriving at a better understanding of and making an initial realization of the purpose of the church, her present task and the ultimate relation of this institutionalized and organized body to the Kingdom of God, (which too, was not postponed to the future, but conceived of as a present reality), the transformation of theological thinking brought about by the master mind of Augustine; these several factors laid low chiliasm so that before the council of Nice its cause had virtually been defeated. Outside of a vigorous manifestation of life about the year 1000 A.D. the church was not molested by this error until the Reformation. Here it struck root among the Anabaptistic sectarians and has continued to exist like a festering sore ever since, manifesting periods of bloom, depending on the given conditions; national, social, economic, religious. When these are at their lowest ebb, chiliasm flourishes; progress, civilization, advancement in any sphere, peace among nations, are uncongenial and unsympathetic to the Pre cause. A palpable historical illustration of this fact is the Chiliasm of the early sectarians who found refuge for religious freedom on our shores. Given the condition of freedom, unhampered by state persecution, their chiliastic tendencies suffered loss. While many of these sects had a decided chiliastic slant, religious persecution in Europe fostering this doctrine, yet once relieved of the external pressure, chiliasm could not maintain itself. For this reason Pre in America for the first few centuries was an insignificant factor.

Chiliasm or Pre is extra-biblical, coming from a Jewish-christian source. Pre-s meet this argument by asserting that it is from Moses and the other Old Testament prophets, and, therefore, regard it biblical, even though Jewish, and crown the argument by asserting that Christ is from the Jews. This, however, sidesteps the objection. A doctrine may be crassly Judaistic and still be argued as being built on numerous Old Testament passages; and this when we refuse to see the light spread over the entire Old Testament by the New Testament. A doctrine may be presented as excessively Biblical, with voluminous Old Testament material to support it, and yet be grossly Judaistic. Was this not just the fatal error of the Jewish Rabbis and Scribes who crucified Christ? Privileged to bathe in the full sunlight of the truth; the word made flesh, these Judaistic leaders preferred the husk, the shadows, the symbols and types, the material and external forms. Refusing to see the higher, universal, and ethical truths, the spiritual values, revealed by Christ, they tenaciously clung to their Old Testament status. No one can charge that they were not biblical. Was not their constant injunction, "Hath Moses not commanded?" etc. Chiliasm roots in the apocalyptic literature which arose a few centuries prior to the Christian era. Apocalypse signifies an uncovering, revealing that which was previously hidden and secret. A more accurate circumscription, however, is that the revelation in this particular case has special reference to the future.[11] Since the prophets also unveiled the future we shall be required to examine more closely in order that the two may be distinguished. The *Apocalyptic* has almost exclusively the eschatological point of view, while prophecy besides unveiling in broad lines the future, also and even more particularly gives an admonitory message. While the prophets spoke God's message, the apocalyptic message was expressed in writing. The prophet depicts the future in close connection and with deepest concern for the present historical circumstances. He sees the end only through the medium of the present. The apocalyptist reverses this order, and centers, fixes his gaze on the end. He couches his apocalyptic visions in fantastic images, highly symbolic figures; having removed himself at such a distance from this earth, his language which must serve as the medium of his message, is also far removed, estranged from every day expression, leaving to the reader the arduous task of deciphering these symbols and figures. The apocalyptist attempts to give photographic pen-pictures of that

[11] Jones, *op. cit.*, pp. 89—90.
Muirhead, *op. cit.*, pp. 59—60.
Burkitt, *Jewish and Christian Apocalypses*, p. 4.

which shall transpire immediately before the end. The views overlap, they are pictures of the same reality viewed from different angles. They are not to be separated, together they present a beautiful whole. In the immediate nearness of the transcendant other-world, bathing in the sunlight of the eternal, in the rapturous ectasy of such visions, he cannot but experience the greatest difficulty to return to the concrete sphere of this temporal earthly existence. For this reason his language assumes that mysterious enigmatic character.[12] Only a very few of the Old Testament prophets were privileged to rise to these ecstatic heights. We find traces in Ezekiel, Zechariah, but peer among them all is Daniel. He is the apocalyptist of the Old Testament par excellence. Brought up and educated at the court where the sciences were practised under royal sanction, he was particularly fitted and equipped and prepared by God, who not merely reveals but also chooses His instruments of revelation. Then, too, we know that the educated men of the ancient East were adepts in the science of astronomy. Gazing at the starry firmament, studying each constellation or separate heavenly body, they intuitively believed that human history and the earth's destiny was conditioned by the course of the heavenly bodies. They attempted to coax from the stars the secrets of the future. Such a mind was especially subject to ecstacy; was wont to express its thought in visions and images, symbolic numbers and figures. Although this mode of expression is artificial to our minds, we should bear in mind that the Jew was highly gifted with the power of imagination. These symbols and fantastic images held his interest with a magic charm.[13] They could not have originated in a western mind but were not the least foreign to the Jew who had become accustomed to these images.[14] The pseudo-apocalyptic literature, if not of despair, was indeed born in despair.[15] One has characteristically described these writings as "Tracts for Bad Times".[16] Charles claims that these writers present a Semitic philosophy of religion,[17] another, that they reflect the mind of early christianity.[18] It is a type of literature as distinctly Judaistic as the drama is a product of the Greeks.[19] Sanday has well remarked. apocalyptic is "an outgrouwth, an excresence, tending to become rank and wild."[20] Imitating Daniel,[21] outside of the pale of divine inspiration, these authors left to their subjective fancies and imaginatian could not but paint scenes which were artificial and bordering on the bizarre.[22] Unguided by divine inspiration they could in the nature of the case only remain in the deep shadows of the two solitary mountain peaks which connected earth on heaven: viz., Daniel's prophecy and John's *Apocalypse*.[23] If there was one fact that was deeply embedded in the Jewish mind, it was this, that to him and to his people had been given the sacred oracles of God. His race was a chosen race, a people peculiarly blessed, a nation that God had led victorious in miraculous ways over all her enemies. Again, he knew full well that God had spoken through His prophets in times past. When the nation threathened to forsake Jehovah their covenant God, serving idols. He sent heavenly messengers who proclaimed and foretold their doom, placarded warnings, pleaded that they return to their God. In the depths of anguish, driven from their land, beaten by their enemies He comforted and instilled new courage, fanned the dying embers of national hopes. The years intervening between the last Old Testament prophets and the beginning of the New Testament dispensation was a period in which Israel was sorely tried. National reverses were multiplied and the temple profaned by Antiochus Epiphanes. These stressed conditions, the painful sense of trials, the sting of national humiliation gave rise to this literature. They began to reflect, and ask, Hath God not spoken; God has deferred His coming but hath God forsaken, forgotten His covenant people, were not His promises sure? Such and many more were the questions arising in their minds. The very contrast between the ideal promised and the actual condition caused them to reflect and interrogate. For centuries they had been taught and nurtured the belief that they were a special race, Canaan an eternal inheritance, the Almighty God Himself their Ruler. Their miraculous history, and manifest tokens af past mercies, offered sufficient historical material to substantiate the claims.[24] This reflective sentiment of faith coupled with heroic attempts on the part of many Jews to regain their place as a nation called forth this literature. The successes, and later, even the reverses of the Maccebees[25] accentuated it. But however high and noble the initial motives of these herioc Maccabees, the end was not so praiseworthy, for they followed up sacrifice by self-aggrandisement; beginning as defenders of a spiritual cause and rallying their forces in support of it, they ended by "usurping the highpriesthood and the throne."[26] Pressed by the need these seers grasped this instrument, and in order to give weight to their message, they sunk their own personality in some hero or ancient worthy, a saint of the past ages. The pseudonymic character of these *piae fraudes* can hardly be condemned as intentional deceit. It was the "hard and rigid attitude of official Judaism which is accountable" for this fact,[27] "a literary artifice adopted in all innocence". Reaching back into the Old Testament, presenting anew the idyllic pictures of the land promised them where peace and righteousness would reign forever,[28] the Jew was aroused from his national lethargy. A flame of patriotism, nationalism, religious enthusiasm leaped from hill to hill.[29] These messages were as the voice of God bursting through the morbid gloom and darkly clouded sky. In the immediate future, standing at the door their national hopes would be realised. The dark night was almost past and that glorious dawn where trials and disappointments would be unknown, where nothing will mar eternal felicity, was about to break. Burkitt expresses it as follows: "the main value [of these writings] was an encouragement for their contemporaries, to nerve the Jews to continue the struggle for the national ideals which their instincts had led them to begin."[30] Religion has ever

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[12] *idem,* pp. 71—73.
Jones, *op. cit.,* p. 90.
Zahn, *Einleitung in das N. T.,* II p. 586 f.
Bousset, *Die Offenbarung Johannis* in *Meijers Kommentar,* p. 1 f.

[13] Driver, *The Book of Daniel.* p. 1 XXIII.

[14] Milligan, *Discussions on the Apocalypse.* p. 10 f.
Muirhead, *op. cit.,* p. 106.
Hepp, *De Antichrist,* p. 264.

[15] Muirhead, *op. cit.,* p. 67.

[16] idem, p. 67 — note — the expression is borrowed from Scott's *Revelation* in the *Century Bible.*

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[17] Charles, *Book of Enoch*, p. 23.
[18] Burkitt, *op. cit.*, p. 2.
[19] Robertson, *op. cit.*, p.28.
[20] quoted by Berkhof, *op. cit.*, p. 101
[21] Godet, *Studies in the N. T. ed. by W. H. Lyttelton*. p. 296.
[22] Greenstone, *The Messiah Idea in Jewisch Hirstory*, pp. 66 f.
[23] Robertson, *op. cit.*, p. 28.

[24] Milligan, *op. cit.*, p. 3 f.
[25] Jones, *op. cit.*, p. 90.
[26] Robertson, *op. cit.*, p. 32.
[27] Nolloth, *The Rise of the Christian Religion.* pp. 71—72.
Muirhead, *op. cit.*, pp. 69—70.
Milligan, *op. cit.*, p. 10.
[28] Driver, *op. cit.*, p. 1 XXXVII.
[29] Milligan, *op. cit.*, p. 7.
[30] Burkitt, *op. cit.*, p. 33.

cherished the hope; men have ever believed, even in most contrary circumstances or experiences, that the good will some day conquer the evil; that God will make all right in the end.[31] These writings offered the Jew a philosophy of religion and of history. That there would be inconsistencies in such a naieve scheme spun out of the fancies of different authors, even though reflecting on the same data and having the same motive in view, is to be expected. Burkitt fitly remarks, "a logical apocalypse would be a dull apocalypse."[32] Their conception of history involved two worlds: this world or age entirely evil, that which is coming: good; here a reign of man and the power of darkness, there a reign of God; in this age sin marring the happiness of man, a period of endeavor and hope, the coming age one of everlasting felicity.[33] This world, under the dominion of Satan can only grow worse. Sin will gradually increase until the measure of God's wrath has been filled. Suddenly, catastrophically, God Himself will intervene, who by miraculous power will destroy evil. The sharp antithesis of these two worlds, the extreme testing of Israel, the woeful trials in contrast to the unbounded felicity of that new regime God would usher in, and the immediate nearness of that happy day, stimulated the old longings with new vividness.[34] Belief in such a golden age is deeply seated in the heart of man, but outside of special revelation a host of opinions are entertained as to how and by what means it shall be ushered in. Jewish apocalyptic writers reflecting on the past history of Israel fixed their gaze on the miraculous dealings of God with their people and by way of analogy argued a similar method for Israel's future. A burden was thus lifted from the shoulders of the Jew as individual and collectively as a nation. They had but to exercise passive submission, to wait in tip-toe expectancy; God the Almighty Ruler of the Universe would without the efforts of man, bring them in this land of hope and glory. It is evident that such a view would register an exceedingly low estimate or appraisal on the endeavors of man. Little emphasis could be placed on moral, ethical values. The future kingdom was conceived of as coming by divine intervention, and as at once final, complete, the kingdom in its absolute manisfestation. This Kingdom was to appear, shortly, full grown, "like Pallas from the head of Zeus". Such a conception was based on the mistaken notion that God's continual method of working was the miraculous with little or no consideration for the inner, moral principles. Not a succession of victories but a complete victory, the ultimate consummation at once by a divine fiat of God. The present largely stripped of ethical values with but one incentive, one obligation resting on man: expectant waiting for the final issue.[35] Despairing of the present, distrustful of any agencies or instrumentalities promising betterment of earth's conditions, they centered all their hopes and fixed their eyes on the future Kingdom. If it is true that the darkest hour is just before the dawn, they had sufficient evidences to believe that the glorious morning without clouds was very near. One has described their attitude as a "counsel of despair", a "philosophy of disappointed and defeated old age".[36] The prime concern of man is shifted from the present to the future, from the mundane to the supramundane.[37] Requisite to the scheme is two worlds, this one being incurably evil and gradually growing worse. Development, moral progress is closed out; history is virtually emptied of moral content.

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[31] Burkitt, *op. cit.*, p. 16.

[32] idem, p. 49.

[33] Rall, *op. cit.*, pp. 80—81.

[34] McCown, *op. cit.*, p. 110, 130, 197, 210.
Rall, *op. cit.*, p. 89.

Sufficient data has herewith been adduced to prove the contention that the characteristic features of modern Premillennialism roots in this body of apocalyptic literature. It is true that reference to a personal Messiah, is not the prominent feature in this literature.[38] Nevertheless modern Pre cherishes the same conception of the coming kingdom and the agency that will inaugurate it. Both await in passive submission the catastrophic intervention of supernatural power. Both believe in the imminency of this event. Both have arbitrarily divided history in aions and epochs; have speculated on the duration of the coming age[39] joining our aion with the consummated ages. Common to both is the conception that the coming age is to be "ushered in by wars and tribulations, and physical portents," this intermediate kingdom not yet perfect, but the good triumphant over evil, not by moral persuasion but by sheer power. Woven into the texture of both is the conception of a selective resurrection differentiated in time, the first to share the glories of the kingdom, others called to judgment at a later date; corresponding judgments; belief in the amazing fruitfulness of the Messianic kingdom; Israel's prerogative and preëminent position in this future kingdom; pessimism; mechanical view of history and interpretation of Old Testament prophecy; these and others are all elements of the modern Premillennial system.[40]

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[35] Forrest, *The Authority of Christ*, p. 302.

[36] McCown, *op. cit.*, p. 131.

[37] Charles, Art. *Apocalyptic Literature*, in H D B.

[38] Greenstone, *op. cit., p. 65.* denies that the hope of a Personal Redeemer died out and was only renewed by Christianity. He claims that there are constant references to a personal redeemer in the early apocalyptic writings.

[39] Salmond, *Christian Doctrine of Immortality*. p. 250.

In *Psalms of Solomon* and *Syblline Oracles* it is still eternal, in 4 *Esdras* 400 years., in other apocalyptic books ranging from 40, 60, 70, 365, 400, 7000 etc. years.

cf. also Charles, *Eschatology: Hebrew, Jewish, and Christian*. p. 261. and numerous references there given.

Drummond, *The Jewish Messiah*. p. 315 f.

Pre-s like the ancient Rabbis refuse to acknowledge that the Old Testament has been illumined by the New Testament, only they have devised a different scheme to accomplish the identical result. By their novel hypothesis of Dispensationalism the body of the New Testament does not illumine the Old, but has the sole purpose of revealing to us the great mystery, which for Pre-s is the church. Since, and according to their scheme and definition of Dispensationalism, God has dealt with humankind in each Dispensation according to an exclusive method, how could the New Testament explain the Old.

Strictly, intrinsically, it bears very little relation to the Old Testament, Pre-s, however, are glaringly inconsistent in the strict application of their dispensational scheme; purely arbitrary and subjectivistic. The hypothesis calls for exclusive aions in which there is "no commingling", with epochal crises; necessitating divine manifestation and intervention accompanied by some outburst of supernatural power to violently end each aion and start anew the succeeding one. Pre-s are not true to their own system. They hoist *Daniel, Ezekiel,* portions of *Isaiah* and numerous Old Testament passages out of the particular aion in which God was testing

[40] Brown, Art. *Millennium* in H.D.B.
Briggs, *The Messiah and the Apostles.* p. 6 f.
Charles, *op. cit.,* p. 277, 286.
Rall, *op. cit.,* pp. 47—53.
For the three theories concerning the new age see
McCown, *op. cit.,* p. 123. He distinguishes as follows:

1. eternal duration on this present earth. I.*En.* 1—36. II. *Mac.*
2. temporary duration on the earth. *Ps. Sol., Sib. Or.. Jub., Ass. Moses.,* II. *En.,* II *Baruch.,* IV *Ezra.*
3. eternal duration in new heaven and new earth. I*En.* 37—70; cf. *Is.* 65 : 17; 66 : 22, 60 : 19 f. *Zech. 14 : 6 f.*

Jones, *op. cit.,* pp. 95—95.

man in an "exclusive" manner beyond the "mystery age", also of no commingling, to a new aion, yet wholly future, which according to West, and other Pre-s, as we have observed, will be as entirely different to this age as it will be to the consummate aion. Likewise, they arbitrarily lift out sections of the New Testament and piece them to the aion of the law, which according to dispensationalism was exclusive and therefore past. More fatal still, the crown of the New Testament, John's *Apocalypse*, is regarded as an *addendum* to *Malachi*. By what logic, human, Divine, or otherwise can it be argued that if God is testing man in each Dispensation in one exclusive method, wholly different from the succeeding one, that He would then in that particular aion reveal conditions, laws, and methods of His dealing with them two aions in the future? Dispensationalism affirms that the Rabbis and Scribes were right in their view of the Old Testament promises; it can in truth interrogate, Hath Moses and the Prophets not commanded? Pre is biblical in the sense that it claims support from Biblical passages, yet is, nevertheless, Judaistic in its interpretation of these Scriptures, and, therefore, manifests its pedigree: *Apocalypticism*. Rooting in this literature, Pre propagates its principles and heralds the identical conceptions. Its Judaism is manifest in the Pre view of Scripture, inspiration, prophecy, and nivelistic (literalistic) canon of interpretation; the conception of the Kingdom of God, its nature and method of inauguration; the agency and power of the Gospel, and mission of the Holy Spirit in this age; its view relative to Christ's first advent and purpose of that coming, as well as the efficacy of His vicarous atonement; its insistence on the Jewish peerage or prerogative and the doctrine of a reinstituted sacrificial system and temple service during the restored kingdom age. Snowden remarks, "It is a resuscitation of the old Jewish eschatology and a relapse into religious materialism."[41] Its apocalyptic affinity is further manifest by its pessimism; narrow particularism; unethical view of revelation and history; determinism; materialism and externalism.

We found Pre to be sectarian. While being no sect itself, it is nevertheless sectarian. This is repeatdly denied by Pre-s. For that reason I have devoted a section to the examination of several sectarian branches, demonstrating their chiliastic affinities and how their inherent principles were favorable to the Pre scheme. But

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[41] Snowden, *op. cit.*, p. 224.

Pre never was the exclusive property of any one particular sect. While the underlying principles were the same, the manifold colors and variations which make up the Pre mosaic are due to the particular reaction in each specific instance. Nor can it be said that chiliasm was the primary doctrine of any one sect. The freedom enjoyed to worship God as they individually desired severely checked the growth of their chiliastic tendencies. Nevertheless, just among the sectarians it flourished. The communistic tendency of chiliasm on the continent worked out differently in America. Since the last quarter of the nineteenth century the one dominant note has been cooperation: in missions, volunteer movements, sunday school uniformity, etc. The Pre cause was greatly enhanced by the Prophetic Conference which brought to ligth the cooperative spirit, crystallizing into inter or undenominationalism. Miller after his second disappointment is recorded as having given the following explanation, "The causes which required God's chastening hand upon us were, in my humble opinion, Pride, Fanaticism and Sectarianism."[42] There is a great hegira from the organized churches to this undenominational movement. Pre breeds the spirit of separation and division. It is denunciatory of all organized churches. Undenominationalism in religion is similar to anarchism in government. It is averse to authoritative dogma. With the sense of church or denominational distinctiveness dulled, a spirit of indifference is fostered. Lacking a comprehensive grasp of Biblical truth, indifference to systematic formulation of these truths, Pre-s have become a prey to the inviting arms of undenominationalism which is like a rudderless ship being tossed about by every wave, sensitive to every wafted breeze. It is not accidental that Pre-s do not count among their number systematic theologians, nor have any, as far as I have been able to investigate, ever offered a production on systematic theology. The fact is that the verile systematic thinkers of the church throughout the ages had a decided aversion to chiliasm. The charge brought by Origen in his classic passage, againt Pre method of interpretation, Judaism, carnalism, materialism and anti-intellectualism can still be urged against modern representatives of the Pre system. They refuse the labor of thinking, adopt a superficial view of the letter of the law, are disciples of the letter, consequently are not following Paul and still understand the Scriptures in a Jewish sense.[43]

[42] Sears, *op. cit.*, p. 241. [43] Origen, *De Prin.* II. 11 : 2.

We object to the carnalistic and materialistic hopes fostered by Pre. While they have attempted to soft-pedal this opjectionable feature by distinguishing between Israel as God's earthly people and the church as God's heavenly race, with a twofold blessing, terrestrial and celestial, which is pure hypothesis and can be distilled only by most arbitrary, sought and superficial manipulation of the text, yet Pre engenders carnalistic notions. The aim of the church is for them not to promulgate and extend eternal spiritual values and principles, but to bring back the exiled King Jesus to this world; His coming to be a military conquest after which He or His representative is to rule over the Jews and nations, similar to any present-day potentate only autocratic to the highest exponent, issuing decrees from an earthly, material, restored capital city, Jerusalem.[44] It totally misconstrues the genius of Old Testament predictive prophecy to interpret the local, material foreviews of eternal bliss and felicity in a sensualistic, material fashion. This is even beneath the level of certain passages in the Old Testament itself, which transcend the particular, local color and open up the higher spiritual, ethical and universal. These carnal, materialistic notions are the "swaddling clothes" of Judaism, given classic expression by Papias,[45] and closely akin to the expectations of the pseudo-apocalyptic writings,[46] as well as many evidences of it in the Jewish Talmud. In spite of the sought distinction between earthly and heavenly blessings designed for the two classes of people, David remarks, "Every needy one should certainly rejoice in the prospect of the millennial age and the millennial government;"[47] our sensual appetites will be completely satisfied at the Rapture,there will be "spasms and delirium of delight."[48] The doctrine of rewards relative to the millennium will not consist according to Pre-s in spiritual perfection but rather in sensualistic, materialistic enjoyments. Nivelism and refusal to acknowledge the illumination of the New Testament in the interpretation of these passages is accountable for the sensualistic character of Pre. It fails to properly connect and recognize the relation of a christian's present experience and the future blessedness, an error even accelerated by the dispensational hypothesis; for dispensationalism divinely, abruptly and violently closes one method of dealing, beginning a new aion on a wholly different plan.

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[44] Wray, *op. cit.*, pp. 321—322.
cf. Beet, *op. cit.*, p. 478.

[45] Irenaeus, *Adv. Haer.* V : 33.

[46] see Greenstone, *op. cit.*, p. 305—335 for the materialistic and carnalistic expectations in the Messianic era as expressed by Jewish Apocalypticism.
cf. also *Apoc.* of *Baruch*, IV. *Ezra*, and the carnal views of the Ebionites.

[47] David, *op. cit.*, p. 87.

[48] Wimberly, *op. cit.*, p. 108.

That Pre has never been included in any of the great historic creeds or liturgies of Christendom is an argument which must not be minimized.[49] Pre anti-confessional, anti-dogmatic and anti-ecclesiastical character discredits this argument; it runs counter to sectarian principles and fosters undenominationalism. It is frankly admitted that no creed or dogmatic formulation of any one specific church, Greek, Roman or Protestant, is exhaustive of the contents of Divine Revelation, or that it is even an adequate expression of that with which it specifically deals. How lame and feeble are words when an attempt is made to clothe in human drapery such mysterious and supernatural truths as the Divine Tri-personality and the relation each sustains to each and to the One! Christ promised to send the Spirit after His ascension and exaltation at the right hand of God, who would remain with us until the end and lead us into the truth. He has safely guided the church universal through the stormy seas of skepticism and baneful errors. In spite of a certain prevalence of chiliasm in the early church, though this is unduly exaggerated by Pre-s, yet the guidance of the Spirit has warded off its reception by the one, holy, catholic church. If the Pre truth assures such peace and comfort to christians, making the Bible a new book, and if it is the strongest motive to godly living, then it certainly is a strange fact indeed, one which can scarcely be explained, that the holy Spirit has kept us ignorant of it these nineteen centuries! Pre-s in recent times have attempted to meet this argument by pointing to the fact that eschatology has never yet taken a central place in the interest of the church, whereas the other *loci* of systematic theology have each in their turn enjoyed this privilege. The charge is not unconditionally justifiable, but even admitting its validity, it would still fail to support the Pre cause. The fact is that the New Testament church in its earliest years grappled with this problem and defeated chiliasm before the council of Nice. Some enthusiastic Pre-s advance the argument that chiliasm was recognised as the orthodox faith by this first Oecumenical Council.[50] Their only support being the notorious argument *e silentio*, whose absurdity, in this case, hardly deserves serious consideration. Certainly, the reasoning is not very cogent, for on the one hand Pre-s urge as an important factor in explaining the decline of early millennarian hopes the fact that the church had gradually absorbed worldly influences which crystallized in the Edict of Constantine. And to be sure, these chiliastic dreams had been outraged and silenced, so that their influence, if not even the very idea of such a millennial age, had been reduced to a negligible quantity. Now, however, the argumentation turns about-face. The Council of Nice, being called with the purpose of ending controversies and putting down heresies, for these were harmful to the integrity of the Empire, making no explicit allusion to chiliasm, Pre-s conclude that because of this silence, the Council recognized chiliasm as a vital doctrine of the orthodox faith. For, so they argue, had the Council believed it to be a heresy, action would have been taken against it. Thus, Pre-s cunningly employ the same historical phenomenon to prove two things diametrically the opposite of each other. Clearly, Nice made no mention of chiliasm for the simple reason that it had virtually been suppressed in the christian church, both East and West, its influence so insignificant that they no longer regarded it as being a danger to the church. The extravagances of chiliasts themselves, the different ideals concerning the kingdom of God, and the church, a higher estimation of the present world and a less sober, pessimistic view of human life, a more biblical and spiritual hermeneutic principle, these and others were factors which had already defeated the cause of chiliasm so that Nice could well afford to be silent on a problem which they regarded as already solved. Chiliastic notions were no longer before the mind of the church when this august body of churchmen assembled. The general attitude towards the whole problem is expressed by Baronius, writing c. 411, "such follies of the millennarians, since they were now everywhere rejected with hisses and derided by the learned with laughter, and no less condemned, were entirely extinguished, for there was no one, unless esteemed as foolish and entirely delirious, who would be exposed to ridicule by such fables."[51] The *Nicene Creed* retiterrated the words of the *Apostles* Creed, unchanged, "From thence He shall come to judge the quick and the dead." The *Council of Constantinople* indorsed the same, adding the clause, "of whose kingdom there will be no end," the *Athanasian Creed* wording it, "at whose coming *all men* shall rise again with their bodies and shall give account for their own works, and they that have done good shall go into life everlasting, and they that have done evil into everlasting fire." These great Creeds of Christendom do not encourage by any stretch of the imagination, nor do they allow by any method of word-twisting, millennarian ideas, but specifically exclude them. They unequivocally state that the coming of Christ is attended by a simultaneous resurrection of good and bad, all men then judged according to their work. The *Westminster Confession,* xxxiii, voices a similar view: "God hath appointed a day wherein He will judge the world in righteousness by Jesus Christ, to whom all power and judgment is given of the Father. In which day, not only the apostate angels shall be judged; but likewise all persons, that have lived upon earth, shall appear before the tribunal of Christ, to give account of their thoughts, words, and deeds; and to receive according to what they have done in the body, whether good or evil." Again, art. xxxvii of the *Belgic Confession of Faith* revised by the Synod held at Dordrecht affirms: "Finally we believe according to the word of God, when the time appointed by the Lord ..... is come and the number of the elect complete, that our Lord Jesus Christ will come from heaven, corporally and visibly, as he ascended, with great glory and majesty do declare himself judge of the quick and the dead; .....and then *all men* will personally appear before this great judge, both men and women and children, that have been from the beginning of the world to the end thereof..... For all the dead shall be raised out of the earth, ...and therefore the consideration of this judgment, is justly terrible and dreadful to the wicked and ungodly, but most desirable and comfortable to the righteous and elect, ...Therefore we expect that great day with a most ardent desire to the end that we may fully enjoy the promises of God in Christ Jesus our Lord." Chiliasm is condemned by both the *Confessio Augustana* xvii and *Confessio Helvetica posterior* II as a "Jewish opinion," as well as by the *English Confession* of Edward VI which reads, "Those who endeavour to recall the fable of the Millenarians, oppose the sacred scriptures, and precipitate themselves into Jewish insanities."[52]

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[49] Schaff, *Creeds of Christendom*. vol. II. p. 11 f.
cf. Charles, *Eschatology, Hebrew, Jewish and Christian*. p. 313.
Briggs, Art. in *Lutheran Quarterly, op. cit.*, p. 40.
Hoekstra, *op. cit.*, pp. 30 f.
Shedd, *op. cit.*, vol. II. pp. 642 f.
Kuyper, *E Voto*. vol. II. p. 255.
Hodge, *Outlines of Theology*, p. 576.
Macpherson, *op. cit.*, p. 448.
Luthardt, *Kompendium der Dogmatik*. p. 275—276.
The creeds gave no countenance to Chiliasm, but even expressly preclude it. Rall, *op. cit.*, p. 106.
The Synod of the Reformed church assembled at Franeker 1863 also rejected it. *Handelingen v. d. Synode der Christelijke Afgescheiden Gereformeerde Kerk in Nederland*, Franeker. Art. 16, Art. 43 of *Agenda*, pp. 10—11. as also the Synod of the Christian Reformed Church in America, held 1918. See *Acta* of Synod, *in re Maranatha* question.

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[50] Silver, *op. cit.*, pp. 74—76.
Bultema, *op. cit.*, p. 325.
Berkhoff, *op. cit.*, p. 207.
Brookes, *op. cit.*, p. 334. Brookes denies it.

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[51] Quoted by Briggs, Art. in Lutheran Quarterly, *op. cit.,* p. 224.

Absence from the creeds is, therefore, a weighty argument. Creeds and liturgies of the church are in unison relative to an expectation of the second advent, visible and personal, which event consummates the ages and is associated with a general, universal resurrection and judgment.

Pre is not sustained by any direct evidence in the Scriptures. The only passage lending support, and that only when explained nivelistically, failing to comprehend and to recognize the form, style, peculiar mode of symbolic expression, is the passage in the *Apoc.* XX. It is only when this passage is magnified and forced upon the explicit statements of Jesus and Paul that support can be claimed from their words. Nowhere in the teachings of Christ, not even in His greaat eschatological discourse, or in Paul is there as much as a hint to a Christocracy on earth of limited duration. Luthardt observes, "Ein festen Anhalt der Schrift haben wir hierfür nicht,"[53] and similarly Kliefoth remarks, "Wir halten demnach dafür, dass die Lehre vom 1000 jährigen Reiche in der Weissagung des Neuen Testaments nicht begründet mithin nicht ein Dogma sondern eine des Schriftgrundes entbehrende Hypothese ist."[54] Scholars have pointed out that outside of *Apoc.* xx it is devoid of biblical support; the explicit statements of Jesus, and Paul's deliverances as well as the New Testament generally, pointing away from millennarian conceptions.[55] A visible bodily reign on earth is in flagrant contradiction with the whole trend of New Testament teaching; out of harmony with the economy of New Testament revelation; and intrinsically alien, both to the general principles and to the express teaching of the Christian oracles."[56]

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[52] Schaff, *The Creeds of Christendom, in loco.*
cf. chap. XXXII of *Western Conf., Larger Catechism,* questions 53—56, also 87—90.

[53] Luthardt, *op. cit.,* p. 625.
cf. Oswald, *op. cit.,* pp. 257—258.

[54] Kliefoth, *op. cit.,* p. 188.

[55] Vos, Art. *Pauline Eschatology and Chiliasm.*
Charles, *A Critical History of the Doctrine of a Future Life.*

Pre-s have created dilemmas which in reality do not exist. They have chosen in many instances a wrong antithesis and make no serious attempt to solve the difficulty by seeking a higher synthesis. They know but two positions relative to the millennium: either one is a Pre or one must be a Post-millennialist. Already the belief in such a millennium, whether before or after Christ's coming is a controversial assumption. It hardly does justice to the symbolic language of the *Apocalypse* to limit and condition these highly wrought figurative expressions to our local and temporal way of thinking. One may object to the circumscription of the third view, viz., the A-millennial, because the description as such is purely negative, but since it has come historically to designate by its usage a definite conception relative to this passage in the *Apocalypse*, we do well in retaining it. Pre-s are guilty of neglect in that they have not given due consideration of the A-millennial position. For the passage in question, will bear a figurative interpretation, and I am firmly convinced that it is warranted not only, but also that it is the only method by which one is enabled to give a consistent view of the *Apocalypse*. Every hard, literal exposition of these symbols defeats itself. History has given abundant illustrations of this fact. The colossal four volume production of Elliott's *Horae Apocalypticae*, while not even accepting all the vagaries of present day Pre-s, is a fair example of the hopelessness and confusion of the Pre interpretation. Again Pre-s create a dillemma, an "either-or" with reference to Scripture interpretation. Either we interpret it as they do, viz., nivelistically, or we spiritualize, which latter designates for a Pre, allegorization. This dilemma, however, is false, for the very simple reason that Scripture itself illustrates and confirms different methods of interpretation. All God's promises will be completely fulfilled, viz., in reality. This does not signify however that they will be fulfilled in material, external, realistic, and sensualistic manner. The error of Pre-s in their exposition of these idyllic pictures of future bliss is that they

We object to his acceptance of the development theory of eschatology in Paul, similar to Teichmann and Pfleiderer, but he has, nevertheless, clearly demonstrated that chiliasm can claim no support in Paul's Epistles.

[56] McLaren, *op. cit.*, p. 342.

think only in special and temporal categories. Such a statement as the following from Blackstone demonstrates the fact: "Time is the measure of eternity: and eternity is the continued measurement of time."[57] Speaking of the accomplishment of God's purposes, His all-embracing world-program, including the redemption of man and restoration of an earthly Paradise, Stroh remarks, "It is a world-program, both geographically and chronologically. .....God's program is perpendicular as well as horizontal."[58] Applied to unfulfilled prophecy this method of thinking is fatal and leads to utter confusion. God has revealed but the barest outline of our eternal state. At Christ's coming time will be no more. The consummation of our salvation, the *σωτηρια* will be the beatific vision of the Triune God: to see Him face to face. All schedules, maps, programs of events that will transpire after Christ's coming are mere speculation. The felicitous ecstasy of seeing God will so completely enthrall every fibre of our being that we will not be concerned as to measurements of time or space, much less the flitting shadow of a thousand year sensualistic, carnalistic, semi-earthly, semi-heavenly millennium. As perfected images of God we will share to a degree about which human thinking cannot approximate, the attributes of God; also that of simultaneity. We shall be sharers of life eternal; not a quantitative, but qualitative concept. Since the Christian's life is not merely a preparation for the beyond, but also here an initial stage of the consummate state, such a millennial aion, limited by time's measurement, would truly be a retardation, and as such contrary to God's progressive plan of redemption. Paul lifts a christian's present life and magnifies his present privileges to such an exalted plane that nothing short of the consummate, perfected and eternal state can be the proper climax. Already in principle he partakes of the powers and privileges of the life to come. So too, does Pre present the antithesis of the social and the apocalyptic ideal of the Kingdom of God. The first they claim is the humanistic, rationalistic, optimistic ideal, which flaunts high sounding euphonic terms of Progress and Civilization, harboring high expectations of man, that through his instrumentality that Utopian Kingdom of peace will finally in evolutionistic process be inaugurated; while the second is pessimistic, wholly distrustful, suspicious as to the agency of man, expecting all from divine intervention. Pre-s choose the latter and claim it to be Biblical and charge that the first is the Post view, unscriptural and extra-biblical. The fact is that both have an element of truth; but equally so, both are inadequate views of the whole truth. This is a dilemma of their own fabrication and does not *idealiter* exist. Our present duty is to extend God's Kingdom, that He may reign supreme in every realm. This is the truth of the social ideal. But whatever man's successes, blessed by God's grace, he is incapable to complete God's purpose, viz., to consummate His regal sway. Divine catastrophic intervention is a necessary requisite. This is the truth of the apocalyptic ideal. In Scripture these two do not conflict; they are not an antithesis. The one complements the other. The two can and must be raised to a higher synthesis. Maintaining both in proper poise, they ward off empty vain optimism as well as ugly, dismal pessimism. While the one may lead to vain conceit the other depreciates the efforts of man; the one sees only the wheat, the other continually stares at the tares. There is but one true antithesis, and that is between God and Satan; light and darkness; good and evil; just and unjust. There is no other. Pre-s depreciatory attitude and suspicion of human agency make it one of God and man. God supernaturally and cataclismically intervenes to start man anew in each dispensation, and then as suddenly withdraws to His Heavenly abode, leaving man to his own lot. History becomes an affair of man, with an occasional break, an epochal crisis. This view is mechanical, unethical and deterministic. History is then similar to a losing game of chess, each move leading to complications which point to sure defeat, and when hopelessly lost, God intervenes and sets the pieces or men for the following game. It fails to relate this life, to see organic relation of it to that which follows; it empties history of ethical and moral content. Christ's death on the cross was the deathknell of Satan. In principle sin is defeated. Even now in the course of human history, Christ is winning glorious triumphs in individual souls every moment, and through them accomplishing His purposes. God has chosen to operate through these second causes. They are His instruments, and as such history is a concern of God: He guides, He rules, and if so, even through earthen vessels, we may, nevertheless, for His sake honor and reverence these instruments. The battle between light and darkness, each working out under Divine guidance, is now being staged. Light will completely dispel the darkness at Christ's coming.

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[57] Blackstone, *op. cit.,* p. 224.
[58] Stroh, *God's World Program.* pp. 28—29.

The antithesis Pre-s create between a nivelistic and spiritual interpretation was anticipated in the above paragraph. A consideration of this point aims at the very heart of the Pre scheme. I regard their interpretation of Scripture as the fundamental error. Nivelism applied in Pre fashion is an *ignis fatuus,* tending to endless separation and hopeless confusion. It controls their view of Scripture, inspiration and conditions their conception of prophecy. I have commented earlier concerning the fact that Pre-s accept the infallible Word as a Divine revelation. They merit our unstinted praise for their positive and unconditional testimony to the infallible truth. It is the distinguishing mark of Christianity which separates it from all other religions. Without it Christianity is impossible. It is the *a priori,* the fundamental doctrine of our theology; the supernatural objective given which we assume as an article of our faith. But mere assertion of this fundamental is insufficient. The question revolves relative to our exposition, our exegesis of that infallible Word. It is very well conceivable that different persons acknowledge the veracity of certain statements, but the deductions made may be widely at variance with each other. Nowhere is this so evident as in Scripture interpretation. Someone has remarked, "no book has been so mutilated as the Bible" and that when angels desired amusement they read commentaries on this Book. Whereas Roman Catholicism, at least in a measure, forces uniformity and has admirably succeeded for centuries in doing so, since the church is the interpreter, we as sons of the Reformation, by our fundamental principle seem to enhance endless division. We believe that final authority rests only and exclusively in that Word: our dogmas, the faith of our church deposited in her creeds is in last analysis and always appellable to the Word. We believe that ultimately only Christ, Who is the Truth, stands between the individual believer and God, and since He too is God we have immediate access to Him who created us for His glory. Each individual believer, therefore, has the unimpeachable right to test the dogma of his particular church to the Word and should he find it to be contradictory, to prove the same to his church, and should this fail, to withdraw. Amid all the assaults of modernism, liberalism, higher criticism and rationalism of any brand we stand shoulder to shoulder with

Pre-s on the solid Rock of Ages. Giving those with whom we fight the battle of faith against unbelief the benefit of the doubt, we together confess in broad lines the Evangelical doctrines of the christian faith. Indeed there is much that still unites us. We are not insensible to the fact that from an apologetic point of view this problem of interpretation, considering that both hold high the authority of that Word, is a most tender point, and we are inclined to pass by many details of difference, not to seek or exaggerate these but rather to magnify our points of agreement. Yet the difference is one of such a revolutionary and far-reaching character, one that not merely concerns one little element of our theological system, but one that has created and developed into a whole system, a theology, moreover, which we believe to be extra-biblical. Machen expresses as his opinion that the Pre scheme is arrived at "by a false interpretation of the Word of God," that it "causes us serious concern" and that it will in the long run "be productive of harm."[59]

The Bible is God's revelation to fallen man.[60] This at once gives it a character of its own. It is supernatural revelation, but couched in forms *pro mensura humana*. As all words are a limitation, so too this word cannot be an adequate expression of God's thought. It is an authoritative word just because it comes from God. This is not a postulate lending itself to scientific proof, it is accepted as an article of faith. It is the truth, but not truth in formulated systematic expression. It holds within its covers the principles for all sciences, but these must be derived from that word and formulated in scientific, technical language. The first and prime interest of God's revelation is to prepare His own glory and that through the salvation of men. The attribute of the *perspicuitas Sacrae Scripturae* has primary reference to the material side of the problem; it is plain to all, sufficient unto salvation. The more formal part of the question demands careful examination, a scrutiny of faith in order that one might uncover the diamonds which lie just beneath the surface. While the whole word, every part of it, is the truth, we may nevertheless distinguish between the *auctoritas historiae et auctoritas normae*. We hold the theory of organic inspiration. God Himself as the *auctor primarius* has prepared, fitted and chosen His instruments, the *auctores secundarii*, but in such a way that while it is revelation of God, it nevertheless has human forms and modes of expression. These instruments were guided, led by the Holy Spirit without negating their own personality. This accounts for the variety of style and language. Because these divine oracles were entrusted to the Jews, the book bears the stamp of the Eastern mind. This however, does no injury to the revelation as such; it is first and last revelation of God to a fallen race and it is, therefore, necessary to clearly distinguish between the temporal, local, material drapery and the eternal, transcendent reality; to separate the kernel from the husk. The Eastern color, word pictures and concrete forms are incidental; the truth in these forms is the abiding and eternal. God has used several forms of human speech, metaphor, allegory, parable, symbol and type, etc. to set forth His manifold wisdom. Due precaution is therefore necessary: the same rule of interpretation is not always, in every instance, justifiable. Poetry, prophecy, didactic statement, parable, apocalyptic vision or gospel narrative; each demands separate treatment if we are to arrive at the truth. It is the truth, only we must take cognizance of the specific form, the language in which it is clothed, for if not, we run the risk of not seeing the truth. This is but another way of asserting that there is a wide difference in what God actually says in His word and what men think He discloses. Nor was that revelation given at one time. It comes to us in historic process, intimately bound up with the history of one nation, Israel. But this does not limit or narrow down the revelation as such. While the Jews were the first recipients of the truth, having a special message in each prophetic word, applicable in first instance to the time and conditions of the hearers, which we term historic interpretation, yet that Word is God speaking in all ages. He spoke then; He speaks now. Distinguishing the *auctoritas historae* and *normae* we seek the eternal values through the temporal forms, so that in the Old as well as in the New

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[59] Machen, *Christianity and Liberalism*. p. 49.

[60] Several excellent discussions are available relative to God's special revelation. See, Bavinck, *Geref. Dogm.* I. pp. 406—527.

Kuyper, *Dictaten Dogm. Locus De Sacra Scriptura.*
Kuyper, *Encyclopaedie der Heilige Godgeleerdheid.* pp. 294 f.
Hodge, *Systematic Theology.* I. pp. 151—188. II. pp. 646 f.
Strong, *Systematic Theology.* pp. 84—114. cf. pp. 54 f.
Shedd, *Dogmatic Theology.* II. uu. 61 f.
Sikkel, *De Heilige Schrift en Hare Vervulling.*
Woltjer, *Gezag en Wetenschap.*

An exceedingly delightful recent production is that of Grosheide, *Hermeneutiek.* in which he has dealt, besides the principles and rules for N. T. exegesis, at considerable length the Reformed position concerning the Scripture, its inspiration, etc.

Testament God is admonishing, exhorting, is speaking to us, making known His demands.

God's revelation to fallen man is not a puzzle: it is not past finding out nor intended to be a conundrum. Exegesis,[61] however, is human work, it can never bear the stamp of infallibility. Is there then a true, authentic interpretation?[62] Commentaries rarely agree in every particular. Since human interpretation is fallible, subject to error, have we then any assurance that our exegesis is the truth? Must our final answer be a *non liquet?* Should we, since men do not agree, give way to despair and skepticism? It must be answered that there is an authentic interpretation, and that is the interpretation which the *Holy Spirit* Himself gives of the word He inspired. God is one: is perfect harmony. He cannot contradict Himself, for then He would cease to be God. His revelation is light and truth. The word includes in itself the norm for its *own* interpretation: *Scripturae sui ipsius interpres*. The Holy Spirit is the *Doctor ecclesiae*. He has led the church and palpable evidence of uniformity is found in the great creeds of Christendom. No text may be exposited by itself, unrelated to the whole. The rule which dogmaticians have formulated as the *analogia sacrae scripturae,* must be rigidly applied. Stated differently the rule of the *analogia fidei* when strictly practised will guard against many vagaries and fanciful individual interpretations.[63] The *analogia fidei* aims to objectify, formulate and give systematic expression to the truth as deposited in the word in accordance with the faith. Every dogma presupposes intensive, searching exegesis. In each particular dogma the church gives expression, formulates, systematizes an element of the truth, derived from the Word. In distinction from the *analogia contextus* which compares a certain text to the whole bible, the *analogia fidei* "vergelijkt de Schrift niet met andere deelen der Schrift, maar met het *Schriftgeheel* en meer belijnd nog met de hoofdgedachten uit dat Schriftgeheel, nagedacht door de Kerk."[64] Interesting in this connection is the relation between dogma and exegesis, a problem however beyond the compass of this treatise. This may be said, it bears directly on the serious objection against Pre, that none of the great historic creeds have ever included chiliasm as a tenet of their faith. This in itself is clear indication that the *Doctor Ecclesiae,* the Holy Spirit has carefuly led the church to avoid the error.

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[61] Grosheide, *N. T. Exegese.*
Grosheide, *Hermeneutiek.* p. 80 cf. pp. 76 f.
Terry, *op. cit.,* p. 160.

[62] Grosheide, *op. cit.,* pp. 48 f.

[63] Hepp, Art. in *Gereformeerd Tijdschrift.* 17 Jaargang. pp. 349—371. *De beteekenis der analogie fidei voor de exegese.*
Grosheide, *op. cit.,* pp. 54—58. cf. notes, pp. 62—63.

[64] Hepp, *op. cit.,* p. 361.

While the Bible makes plain the way unto salvation, we nevertheless must engage ourselves in the effort to find the deep sense;[65] deep truth of that Word. A Pre immediately scents error, when anyone pleads for the deep sense of the Word. If these words do not mean what they say, if there is a manifold sense, then the Bible is a conundrum, cycle in cycle, orb in orb. We are charged with allegorization, disembodying, disemboweling the words if we seek another sense. Let no one suppose that I mean to plead for a double-sense theory. A good exegetical rule is to interpret any particular word in its most natural sense, unless otherwise indicated. Yet I maintain that we must seek for the deep sense, and consider our task incomplete, unsatisfactory until we have found it. This follows from the character of the Word itself: it is revelation of God to fallen man, not merely to Israel. It records historical truth which we may not allegorize, but more important is the feature that it reveals truth. That truth is God speaking through all ages. Stripped of the historical forms, Jewish scenic drapery, that Word is revelation unto us as much as it was to Israel. This fact is sadly not understood by Pre-s. We meet with an argument in Pre literature somewhat as follows: since five-sixths of the revealed truth is to Israel, it is highly presumptuous to claim these promises for the church. According to Pre nivelism, Israel must ever designate Israel, the fleshly descendants of Abraham; Zion means literal Zion; Jerusalem means literal Jerusalem. It is, however, a very simple matter to demonstrate the inconsistencies of Pre-s. To mention but one, they evidently do not interpret Jerusalem in every case as an earthly city, for in the Millennial reign there will be a Jerusalem on earth but also one hovering somewhere in the heavens. This method misconstrues the character, purpose and genius of revelation. It fails to distinguish the temporal form from the eternal values. History continually confirms and uncovers these values: the deep sense of the Word. Grosheide[66] has finely observed that we are not to seek for the *deeper* sense, the blemish being the *comparative*, but for the *deep* sense. No exegete, not a single generation can interpret all of God's Word. It will require all the generations of men to unfold the manifold wisdom of God, each generation grasping a different angle of the deep sense, of the truth. This deep sense centers in Christ. Revelation has but one theme, viz., the coming of God to man: promised in the *Protevangelium, Gen.* 3 : 15, foreshadowed in various ways in the Old Testament, realized in the manger at Bethlehem, the Word made flesh, its final refrain sung in John's *Apocalypse*, "Behold, the tabernacle of God is with men..... and God Himself shall be with them, and be their God." The Old Testament points to Christ, is fulfilled in Him, and ends in Him. In this sense the Word is Christocentric,[67] and only when this deep sense is found, not superficially, arbitrarily or loosely, but in its primary sense, then we have attained the truth. The New Testament is the fulfillment and explanation of the Old Testament. Yet the deep sense of the Old Testament still retains its full value for us; Christ is its theme, and in so far as we find and relate our exposition to Christ, the exhortations, admonitory passages and demands of obedience hold their full value for us. This touches the question of the true relation of nature and grace. Grace does not destroy nature, but purifies and sanctifies it; not a *nova creatio* but a *recreatio;* a *reformatio.*

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[65] Grosheide, *op. cit.,* pp. 64—69. cf. pp. 183 f.
[66] Grosheide, *N. T. Exegese.* p. 30.

Pre-s err in that they do not regard the New Testament as the proper fulfillment of the Old Testament. Dispensationalism divides human history in several aions. Pre-s fail to grasp the unity in God's purpose of redemption, a truth gloriously and admirably given expression by Reformed Calvinistic theologians in their doctrine of the Covenant. Pre-s have strictly no theological system, but give at best a *historia revelationis.* Since the

[67] Grosheide, *Hermeneutiek.* p. 37.

Daarom is het Nieuwe Testament het boek van Christus. In Hem vindt het zijn eenheid en samenhang. Al de boeken zijn geïnspireerd door den Geest, materieel betreffen ze alle Christus, ze spreken van Zijn werk, beschrijven het, verklaren het. Het Nieuwe Testament is dus het werk van Christus, onzen hoogsten Profeet, het waarachtige getuigenis omtrent Christus. Het teekent Hem als gekomen van den Vader om het Rijk Gods op te richten, de werken des duivels te verbreken, zondaren zaligheid te bereiden.

Daarmede heeft alle exegese te rekenen, ze behoort Christocentrisch te zijn. Juist dan is ze theocentrisch, omdat Christus het is, Die de eere Gods bereidt. Niet het soteriologische, maar het theologische treedt op den voorgrond, al zal het soteriologische niet mogen ontbreken. Het Nieuwe Testament geeft „Heilgeschichte", maar opdat God er in verheerlijkt worde en daarom dient dat ook in de exegese uit te komen. cf. p. 186.

New Testament dispensation or church aion, age of the Holy Spirit, is wholly different from the aions past, Pre-s must consequently deny that the New Testament is the fulfillment of the Old Testament. The New Testament intrinsically deals with the mystery age. I urge that Pre-s mistake, fail to comprehend God's progressive revelation to man. It totally misconstrues revelation to limit the greater bulk of it to the favored race who received these divine oracles, and yet just this is required and maintained by Pre nivelism and dispensationalism. We have not begun to understand His revelation to a fallen race, viz., the world in Adam, not only Israel, if we refuse to remove the kernel from the husk. More serious still, we cannot on the Pre basis strictly claim the whole Bible as a guide for faith and practice but must sort, sift-out certain portions, the greater part belonging to Israel, either of the past or in a future millennium. Such arbitrary, subjectivistic piecing together, parcelling out Scripture in different aions is just as fatal as the Wellhausen theory relative to the *Pentateuch,* which attempted to parcel out the *Jahvistic* and *Elohistic* sections. These schemes distort, disrupt and fail to grasp the initial character of Divine revelation. It would seem almost superfluous to assert that the Bible is primarily religious-ethical, universalistic and as such transcends the temporal, local and particularistic colors which necessarily condition the forms since it has been given in historic process. And yet it has become necessary to reassert this truth. Pre-s in Judaistic fashion cling to the external, local forms, the swaddling clothes, interpret the Old and sections of the New Testament in the narrow particularistic sense. This flagrantly contradicts the interpretation of the *Doctor ecclesiae* who inspired the Word. Behind and in the local drapery is the eternal truth, Christ Himself, who prepares the honor of His Father. Finding this abiding truth we lay aside the temporal, historic forms and thus arrive at the deep sense of the Word. Roman Catholic theologians have termed this the *sensus mysticus*. This borders on subjectivism and, therefore, is uncontrollable. We term it the synthetic method of interpretation.[68] Only when this synthesis is found is our task of interpretation complete and satisfactory. As there is progressive revelation so there is progression in our understanding of the Divine Word. Certainly no one would care to argue the position that the writers or first hearers understood the full horizon of that Word. As a living word, energised by the Spirit who gave it, we continually must seek for a new synthesis, centering in Christ, yet in relation to time and circumstances capable of a different application. Thus the word has eternal value and in this manner is made manifest the manifold wisdom of God. The grammatico-historical interpretation is the only method by which we can attain unto the synthesis, but is in itself not the synthesis. In so far as we relate our exposition to Christ, the living Lord, to that degree do we approximate the synthesis. As images of God, although marred by sin, yet in Christ, illumined by the Spirit of truth we must allow for an intuitiveness,[69] instinctiveness, immediate grasping of the synthesis. Without the tedious process of deduction we must allow for this divinatoric understanding of the truth. This too, is a gift of God; such intuitive comprehension is in truth a *charismata*. It is true, this is dangerously near to the subjectivistic, individualistic and uncontrollable but as God is one, marked by an eternal present, a simultaneity in all His thoughts, unconditioned by the limitations of created things, time and space relations, so too shall we as a new creation in Christ even now approximate and in principle share this attribute. The only guide to attain unto this understanding is the living communion with God and the illumination by the Spirit Himself. The rule ascribed by earlier theologians for attaining unto this deep understanding of the truth will bear repetition, viz., *oratio, meditatio et tentatio.*

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[68] This is the view advanced by Grosheide in the above mentioned works.

With the above view of Scripture and its interpretation we likewise take exception to the Pre conception of the translation of the Bible. Pre-s attempt to make strong the argument that a Hebrew or Greek word must invariably be translated by the identical American equivalent. I may choose as an illustration the word *aion*. This must in every instance be translated, according to Pre-s, as age, and *kosmos*, invariably as world. This method simplifies the task for a translator but fails to do justice to the truth. While we reject the theory of a manifold sense, it is true that a Hebrew or Greek word cannot in every instance be translated by the same American equivalent. Grosheide remarks, "Er is geen dwazer regel dan de wel bepleite, dat een goede vertaling een en hetzelfde woord steeds door hetzelfde moet vertalen."[70] Pre Biblicism is accountable for this error: it characterizes Bible

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[69] Grosheide, *op. cit.*, p. 112.
[70] Grosheide, *op. cit.*, p. 8. cf. p. 72.

School, or layman theology. It is similair to the ingenious argument advanced by Pre-s relative to the first resurrection in the *Apoc.* xx. hinging the argument on the preposition "from," which Pre-s urge designates "from amongst" or an "out-resurrection." Brown has pointed out years ago that such a view cannot stand an hour's examination of the Greek text,[71] and I may add that similarly, to urge that aion invariably signifies age, a period of limited duration, cannot bear even a most superficial examination of the Greek New Testament. Pre-s become horrified at the very mention of an allegorical exegesis; perhaps it were better to designate it, a figurative interpretation. Allegorization has been discredited by the Alexandrian school. Their interpretation of history was of such a nature as to deny its trustworthiness. This we reject, while we still maintain a valid use of the allegorical method. And this for the very simple reason that the chief interpreter, the Holy Spirit Himself, illustrates and uses this method.[72] It too, can be instrumental in attaining the synthesis. The best illustration of this usage is given by Paul in his Epistle to the *Galations*. Much of the Old Testament *realia* serve to clothe in concrete forms and foreshadow spiritual values to be revealed in New Testament revelation.[73] Perhaps the charge is justified that we have in the past too readily spiritualized these *realia* at the neglect of first explaining their historic sense. Nevertheless if that word is to be a living word for us, in its entirety, it will demand of us to reach for the synthesis, to separate and to distinguish the temporal form from the eternal value.

I object to the mechanical view Pre-s advance concerning prophecy and its interpretation. Prophecy for them is merely a matter of prediction, a chronometer of the future. The task of the interpreter of unfulfilled prophecy is solely to subject history to a searching scrutiny, for the Bible supposedly has given to man a minute description of the whole course of human history. Isolated events, great catastrophies and calamities are clearly found predicted in the sacred volume. Prophecy is an almanac and these students claim, because they make it a special domain of investigation, to be able to point out our present place in this Divine calendar. Stroh observes,[74] "with a printed program in one's hand it is simple and more interesting to follow the order of events. . . . . otherwise the participants may not be prepared to take the parts assigned to them". Prophecy is, according to the Pre theory, history written beforehand; cast into such plain, simple language that we are able to discern when it is fulfilled. Analogous to the Old Testament Messianic prophecies, many of which are fulfilled in a literal, natural way in Christ, Pre-s urge that all unfulfilled portions both of the Old and New Testaments will be fulfilled in the identical fashion. This leads them to stretch and strain the text, giving violent, sought explanations, and future materialistic, carnalistic conceptions; attempting to harmonize prophecy, in verbal accuracy and circumstantial detailed minuteness, with history. Such reduction of predictive prophecy to a system of chronology is mechanical and unethical. Prophecy is first of all revelation of God: God speaking to fallen man. It opens up to be sure vistas of the future, in general broad lines, "reliable and salutory" but does not give, nor aim to give a detailed account of history. It sees in one sweep in "timeless sequence"[75] events widely separated in the course of human history. Chrysostom has admirably illustrated it in the pen picture of two ranges of distant mountains, one behind the other, which to the eye of a distant spectator seems to form but one uneven line on the horizon. Only at a closer view or after he has passed beyond the first range, does he perceive the real distinctness of the second. So too the prophet, inspired by God predicts the broad rough sketch of the future; he is not an

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[71] Brown, *The Second Advent*, p. 198.

[72] 2 *Peter* 1 : 20—21; *Gal.* 4 : 26, 6 : 15—16; *Heb.* 12 : 22; I *Peter* 2 : 9; II *Cor.* 6 : 16.

Grosheide, *op. cit.*, pp. 187 f.

p. 189, „De geschiedenis van Israël is de geschiedenis van de Kerk, ook in dien zin, dat ze laat zien, wat de Kerk in alle tijden staat te wachten, voor welke zonden ze op haar hoede heeft te zijn, op welke zegeningen ze mag rekenen. Dat kan zoo zijn, omdat het ten allen tijde blijft de eene Kerk van Christus.

Bavinck, *Dogmatiek*. vol. IV. pp. 735 f.

[73] Aalders, *Profeten des Ouden Verbonds*, pp. 132—135. *Gereformeerd Theologisch Tijdschrift*, vol. 27. pp. 3—9

[74] Stroh, *op. cit.*, p. VIII.

[75] Salmond, *op. cit.*, p. 244
Garvie, Art. *Eschatology* in *Encyclo. Britt.* cf.
Strong, *Systematic Theology*, p. 111.
Hodge, *Systematic Theology*. vol. III. pp. 790 f.
Kuyper, *Dictaten Dogmatiek, Locus de Consumma. Sae.* p. 207.
Hoekstra, *op. cit.*, p. 81.
Kleefoth, *op. cit.*, p. 190.
Terry, *op. cit.*, p. 314.
Grosheide, *op. cit.*, pp. 202 f.
Grosheide, *De Verwachting v. d. Toekomst des Heeren.* pp. 65 f.
Westhuizen, *De Anti-Christ in het N. T.* pp. 48—49.
Briggs, *Messianic Prophecy*, See discussion on Predictive Prophery. pp. 34—66. also, pp. 31—33., 476., 478.

"annalist or historian."[76] Exalted to a divine vantage point he is permitted to see the end, the goal of the pilgrimage. Far removed from the lesser events which fill the interval, which indeed reckoned in God's measurement of time, where one thousand years are as a day, the goal is near. The apocalyptist passes by the minute details. Yet just because of organic inspiration, God does not negate the prophet's personality, therefore the prophet was led to paint this future revelation with the materials at hand: he coud not "divest himself of his historic position and circumstances."[77] The colors in which he could dip his brush, were in the nature of the case those of this creation: material, sensual, carnal, local and temporal. These predictions are figurative and symbolical. As revelation of God, prophecy is utterance of God's truth and has a moral end to serve. Pre-s identify it with history and thereby confound the external form, the Jewish drapery with the eternal value and substance. While it pleased God to reveal this body of truth to and through Israel in historic process, we must nevertheless, if we believe the whole Bible to be our rule for faith and practice, divest it of this local and transient setting. While pointing to Christ and fulfilled in Him, the deep sense of this predictive revelation transcends the local and particular, and thus the abiding truth it proclaims are ethical values. In Christ it receives a universalistic setting, the shadows and types having been fulfilled in Him. Prophecy encourages and inspires the people of God, whether of the Old or New Testament dispensation to remain steadfast, to hold fast the promises, to be faithful unto the end, revealing those truths necessary for the church of all ages to know, viz., that God has prepared for them complete redemption. Salvation, complete victory over all our foes, within and without, and the joy of seeing and knowing God is the goal op prophecy. It certainly is a beggarly, narrow and limping view of prophecy, which sees its culmination in a semi-earthly, semi-heavenly millennium, however blessed and felicitous. And yet just such a view Pre-s advance. Very little is ever said of eternity, nor have they by their nivelism and unsound view of prophecy much material out of which to build the real heavenly hope. And yet it is just this hope, the promise and vision of eternal joy in glorifying the Triune God which created the martyr-spirit. With undaunted courage, each drop of blood inflaming ardour, infusing renewed strength, they suffered and died, not

[76] Briggs, *op. cit.*, p. 56.
[77] *idem*, p. 57.

for a millennial hope, but for the eternal victory; the ultimate redemption. Seeking historical verification of prophecy can not be regarded as exegesis. It demonstrates a sad lack of being able to appreciate or to grasp the genuis of divine revelation. Nor can we expect a fulfillment of unfulfilled prophecy in the manner analogous to the Old Testament predictions fulfilled naturally in Christ. Jewish particularism culminated in Christ, not to remain particularistic or nationalistic, but in Him to become universalistic. Christ was the second Adam, not a second Abraham. As in Adam, universalistic, all have sinned, so in Christ are the chosen of the Lord, one people, *Ammi*, from Paradise unto the consummation, made alive. The deep sense, or synthesis then of this prophecy can only be found and circumscribed in a prophetic manner. As prophecy deals with concrete things, so we too, in our attempt to give verbal expression of heaven's bliss, cannot but do so in concrete forms. While that new life and state of existence will be a recreation, we are justified to speak of it, thereby connecting this life with that which is to come. We already in principle see and taste the future glory; not with naked eye or sense of taste, but with the sense of faith: a spiritual quality. We anticipate heaven's joys not in carnal, sensualistic millennial manner, but in a spiritual way. We are privileged to catch glimpses of eternal blessedness through these symbols and transient forms. Only by this method can one give consistent exposition of predictive prophecy and of the symbols and figures of the *Apocalypse*. It alone will guard against the error of Pre nivelism, leading to grotesque vagaries, throwing the organic unity of progressive revelation out of harmony, resulting in utter confusion, and making language false and ridiculous.

The *Apocalypse* is the prophetic book par excellence of the New Testament.[78] The passage in the twentieth chapter is the very "citadel", the "seat" of the Pre doctrine. But at the outset, the question is highly controversial whether or not a belief in a millennium is essential to the christian faith. Pre-s make it the keystone of all their teaching and have laid undue emphasis on a passage which can certainly not be regarded as the central point of christian faith. Old Testament prophecy is exhausted, is made to culminate in this millennium. Intrinsically, the bare passage contains meagre material for the Pre cause. It is only by reading into the words what Pre-s desire and filling it with content by importation of many predictive prophecies that this passage assumes form and basis of the Pre theory. Although the text speaks only of a resurrection of the martyrs, Pre-s assume it includes all of the righteous dead. Nothing is even said of a coming of Christ, nor that the resurrection will be bodily. Again, the binding of Satan signifies for Pre-s signal triumph of the gospel agencies. They assume that reigning with Christ involves a visible earthly realm in which this reign is exercised. These are pure assumptions: read into the text. Snowden remarks that the "theory of two resurrections has no slightest support in Scripture outside of this passage, and the passage itself does not affirm or imply or permit two resurrections".[79] Since this book is prophetic, it should be interpreted accordingly. No one will deny that it is a good exegetical rule to explain the more obscure by the plain passages, nor will anyone take exception to the assertion that John's *Apocalypse* is a highly wrought symbolical book, most difficult of consistent interpretation. It would at least create a strong presumption against any theory which regards as its "seat", its keystone, a figurative passage which has baffled every exegete. Either this passage controls all others; or the plain, unenigmatic statements of Christ and Paul control it. Every attempt to interpret these symbols in hard, literalistic, nivelistic fashion ends in ignominous failure. The Bible is not contradictory. Pre-s make this passage pivotal for their system, giving strained, sought exegesis to harmonize other prophecies with it. This misconceives the very nature and character of the book as well as misconstrues the message it aims to convey. As a book of comfort and inspiration it gives in sanctified apocalyptic the message of all predictive prophecy, viz., centering about the two poles of future judgment and complete redemption. It depicts in colorful language the mighty conflict that is being waged between good and evil during the interval of Christ's ascension until His return in glory. Admitting for sake of argument the Pre

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[78] See discussion and references on *Apocalypse* in other sections of book cf. also.
Grosheide, *Hermeneutiek*, pp. 205—206.
Snowden, *op. cit.*, pp. 172—191.
De Jong, *De komende Christus*, pp. 282—326.
See espec. 303—326. He has given the Reformed view of *Apoc.* XX : 1—10 substantiating it by many authors.
Bavinck, *Geref. Dogmatiek*, vol. II. pp. 754 f.

[79] Snowden, *op. cit.,* p. 177.
De Jong, *op. cit.,* cf. his discussion on the first resurrection. pp. 250—282. See also,
Brown, *The Second Advent,* pp. 167—258.
See espec. pp. 219—258.

construction of *Apoc.* XX, the difficulties would not be ended, but only begun. If the first resurrection is literal, bodily, and the church removed in the rapture, Christ's mystical body must at that moment be complete. The church's task will have been consummated. The church according to Pre-s is God's heavenly race, destined to enjoy heavenly blessings. Consequently the faithful during the great tribulation of seven years' or one-half that time's duration, who sealed their faith by martyrdom cannot belong to the church; they cannot therefore claim heavenly blessings, nor are they of Israel's descendants, consequently, they share not earthly blessings. There must be therefore a *tertium quid.* But again, the teeming millions converted through the "gospel of the kingdom" by the Jews as God's special missionaries, cannot belong to the church, for the church no longer exists, its aion has passed, and it must be "exclusive" with no "commingling". Moreover, the *pleroma* had been accomplished at the Rapture, the body was at that moment complete, for this is the purpose of this age of evangelizing in distinction from converting the nations, in order to realize the command of witnessing that the body may be completed, which event culminates in the Rapture, the real, *essential* hope of the church. These converted millions out of the nations are not fleshly descendants of Abraham, they, therefore, cannot share terrestrial blessings, nor are they of the church, excluding the possibility of partaking of celestial blessings, nor are they of the favored class, God's "most honored citizens", viz., the tribulation saints, who already must form a *tertium quid.* Where then do these belong? It would be a very simple matter to sum up several of such contradictions and absurdities. Such techicalized schemes of a series of resurrections, judgments, different classes of favored peoples, with corresponding blessings, all the externals bound up with the Rapture, Tribulation, Revelation, and a detailed millennial program for saints, Jew, the nations, Christ and Satan, bolstered up with hosts of texts loosely and arbitrarily juggled together, may superficially give the semblance of profundity, and high reverence for the Word, but is, nevertheless, extra-biblical and unscriptural. It cannot escape any reader of the Scriptures that while proclaiming the great doctrine of sin and redemption, of resurrection and final judgment, there is a very significant reticence on all the details. These ingenious, minute schemes, violate the harmony of Biblical truth and are mere speculation.

These truths are revealed to us without elaboration. Since God is a God of order, there must be for us, because our thinking, is limited to the condition of time and space, a first and second in the accomplishment of His deeds. The *Apocalypse* will bear an eschatological or figurative interpretation, and only so is there harmony of it with other plain statements in Scripture.

Although it is possible to analyse the different stadia in the history of redemption, the attempt is entirely erroneous to create out of a *historia revelationis* a system of theology. Yet just this Pre Dispensationalism offers. With each dispensation they distinguish a particular covenant. While all point to Christ, yet each was an efficacious way of salvation; in each God tested man in one specific manner. Accordingly if man complied with the demands of the test he shall be counted among the saved. We have observed earlier the scheme of several covenants, and pointed out its affinity to the system of Coccejus as well as the tendency toward Antinomianism. This perfectly suits the purpose and fits the mold of Bible School theology: is simplicistic and Biblicistic, but demonstrates the lack of a comprehensive grasp of the plan of redemption.[80] This plan, or covenant is but one; divinely promised in the *Protevangelium*, whose substance is formulated in these words: I am thy God, and the God of thy seed. That is the golden thread running trough Scripture. While the Scofield Bible distinguishes four gospels,[81] and in reality, principally, Pre-s must distinguish as many gospels as they have covenants, we believe there is but one gospel from Genesis to Revelation: one Mediator of the one covenant with the identical demands of faith and obedience. We now live under the new covenant, the form has changed, the essence, however, has remained the same. The participants of the

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[80] Bavinck, *Geref. Dogmatiek*, See *Sec*. 38. II. pp. 605—635. *Sec*. 44. III. pp. 199—244.

Kuyper, *Dictaten Dogmatiek*.

Kuyper, *Gemeene Gratie*, vol. I. p. 366.

„Het weeropkomend Chiliasm is niet maar eene exegetische dwaling, maar randt de geheele ordinantie voor het heil in Christus aan; sluit het oog voor den samenhang tusschen het werk der schepping en der herschepping; zet het particularisme weer op den troon, waar alleen het universalisme heerschen mag; dreigt de Christelijke religie weer als secte te nationaliseeren, instee van in haar het heil der wereld te begroeten, en staat meer dan iets aan de waarachtige bekeering der Joden in den weg, in zooverre het hun nationaal gevoel onevenredig prikkelt, en de bekeerde Joden onder ons belet tot volle bekeering door te breken."

Hodge, *op. cit.*, II. pp. 117 f., 354 f.

Kuyper, Dr. A. Jr. Art. *Verbond in Chr. Encyclop.* vol. 5. pp. 550—553, cf. also his Art. in vol. II. *Genade Verbond*. pp. 275—278.

[81] Scofield, *Reference Bible*, p. 1343.

Covenant of grace are the elect in Christ, one organism, one body, one Spirit, one hope, one Lord, one faith, one baptism, one God and Father of all, who is above all, and through all and in you all.[82] The doctrine of the covenant is one of the chief distinguishing marks of a Reformed Calvinistic theology. Not because it is Reformed or Calvinistic should anyone accept it, but because we believe the Scripture to teach this doctrine. We distinguish between the covenant of works established with Adam before the fall and the covenant of grace, and the covenant of common grace established with Noe. Theologians have again made a distinction in the counsel of peace, or *pactum salutis* and the covenant of grace. The distinctions have been necessary and justifiable. Nevertheless there is a unity in them all. Man by virtue of his creation is duty bound to do His will. That God, even in the covenant of works promises a reward upon faithful obedience and compliance with His demand is a free gift of God, nothing binding or incumbent on His part to do so. Christ realized in the covenant of grace that which Adam failed to accomplish in the covenant of works. But today, the law still holds, if anyone could comply with the demands of the covenant of works, he would win salvation. Although it has assumed a different form, the essence of the covenant remains the same; the conditions of salvation are one from Paradise unto Christ's return in glory, viz., faith and obedience. The conditions of the covenant of works have never been abrogated. They aimed to realize eternal life: what Adam made impossible, was made possible by Christ. Grace cannot be thought apart from the justice of God; there is a juridic element in the covenant of grace. Man has sinned; is guilty before God. Christ died for our sins and in mystical unity with Him we become partakers of the blessings of the covenant. The *historia revelationis* may analyse and trace the various steps in the progress of God's covenant, but systematic theology, our world and life view must necessarily relate all to God's eternal decrees. There is but one covenant, of which Christ is Head and Mediator, but one gospel, one way of salvation, one salvation, one faith, one Messiah, one hope. Although the covenant has assumed different forms the essence has remained identical. Calvin illustrated this progressive plan by the rising sun: the light ever issuing from the identical source, but becoming brighter, culminating in Bethlehem's manger. Since then we live under the noonday light of God's full revelation.

[82] *Eph.* 4 : 4—6.

The mighty conception of the continuity of the covenant of grace is denied and torn asunder by Pre-s. Pre analysis becomes separation. Consequently they have no basis for infant baptism,[83] nor is this a question of dispute among Pre-s taken in the broad undenominational movement. It is not so accidental that especially among the Baptists Premillennialism reaps a rich harvest. We can understand Haldeman when he asserts that there is "no such teaching in the word of God," that "Baptism in Holy Scripture is a confession of individual faith," and that "such baptism must be preceded by intelligent personal and responsible faith."[84] Naturally, if Israel and the church are two different peoples, destined to receive wholly different blessings, then baptism cannot replace circumcision, the promises of that covenant cannot belong to us. The church aion is according to Pre-s an elective age, during which the Spirit is completing the Body of Christ. While Israel was chosen as a nation, God now elects individuals. This is a mechanical view of predestination and springs forth from the Pre erroneous conception of or total lack of comprehension, of the covenant. The participants of that covenant are God and Christ as Head of the one Body of believers. This Body is one organism. Christ was the second Adam. While the real basis for infant baptism is the command of God, the objective, scriptural basis is the covenant of grace. The essence of that covenant, I am thy God and the God of thy seed, is a spiritual blessing. That the history of the covenant, viz., redemption, was connected with Israel as nation and that thereby national, temporal, local, material blessings accrued to the fleshly descendants of Abraham is accidental. These were not the eternal, ethical, universalistic, abiding blessings or truths. They were but the temporal, local and transient forms which the covenant assumed. Even under Israel they were repeatedly directed to this spiritual, real essence of the covenant, whereof circumcision was a seal. Even there it was this higher ethical blessing: "Circumcise therefore the foreskin of your heart;" "And the Lord thy God will circumcise thine heart, and the heart of thy seed," ...... "Circumcise yourselves to the Lord, and take away the foreskins of your heart."[85] We believe that *Col.* 2 : 11—12 is a plain statement that baptism replaces circumcision. Since baptism is a seal of the covenant. and this covenant is established with an organism with Christ its Head and Mediator, then certainly there is sufficient basis for child baptism. Bultema while embracing the Pre scheme still attempts to hold the continuity of the covenant of grace. He finds the solution in the fact that all the covenants have their center in Christ. This reasoning, however, is far from cogent when we are told that the church partakes of all the spiritual blessings in Christ and shares the circumcision according to its proper spiritual aspect. The fact is, that *that* is the *kernel* of the covenant, whether in the dispensation of the shadows and types, or in the dispensation of fulfillment in Christ. These temporal, material blessings which accrued during the period of symbols and types were particular, exceptional; were necessary in the history of redemption, but not the eternal and abiding.

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[83] For full discussion on infant baptism see,
Bavinck, *op. cit.*, vol. IV. Sec. 58. pp. 543—590.
Kuyper, *De Sacramenti Baptismi, in Locus de Sacramentis*, pp. 97—157.
Hodge, *op. cit.*, III. pp. 546 f. cf. pp. 526 f.
Bouwman, Art. *Doop in Chr. Encyclo.* vol. I. pp. 624—632.
The *Confession of Faith*. Art. 34. *Heidelberg Catechism*, qu. 69—74.
See articles of Zwier in *De Wachter, Het Pre-millennialistische Gevaar*, beginning July 31, 1929 f.

[84] Haldeman, *Ten Sermons on the Second Coming*, p. 495.

Separation of Israel and the church, doing violence to the continuity of the covenant of grace also accounts for the Pre denial of recognizing Christ as King of the Church.[87] He can strictly, in this theory, be King only of Israel and Head only of the Church. Pre-s have distinguished a headship of Christ as intensive-organic, and as extensive-juridic; a kingship as realized in the kingdom age, when Christ will be King of Kings and Lord of Lords, in real theocratic manner, an eternal kingship over earthly Israel, and a figurative, a spiritual kingship of Christ confessionally. As ruling Head of the church, He guides and protects the church, His Body, and from this aspect the Headship is inclusive of kingship. Nevertheless, basically, Pre-s affirm that Christ is not king of the church and strictly all such utterances of mystical or ruling or figurative kingship included in Headship are diametrically opposed to their system. The Pre analytic spirit has in this instance again found occasion to be exercised, which results in blindfolding many lay-members. One asserts that Christ will come with different crowns, a richly varied diadem: a crown as King of Kings and Lord of Lords for the thousand year millennial reign; a crown as King eternally over the Jews; He is not King over the church but is the King of honor; of Israel; of the Jews; of Zion; of Kings. Again it is asserted that whereas Christ and the church are organically one, this is not true of Christ and Israel, since such organic relation does not exist between a king and his subjects.[88] This, however, is a drastic argument and cannot be allowed one instant. Christ as King over His Kingdom *βασιλεια* which He is realizing in the subjection of our hearts through the operation of the Holy Spirit can designate either realm or reign: these two cannot be seperated.[89] Moreover the real *Ammi* of God under Israel were just those who by faith had accepted and appropriated the promises, a spiritual bond, similar to that which now unites us to Christ. The true Israel, and it should be remembered that Israel as a designation of a people does not primarily point to a national distinction but is a religious concept, is that people who are organically one with the Covenant Head Christ. Included in that covenant the Jew, whose foreskin of the heart was circumcised, sustained organic relation to the one people of God. So too the New Testament believer belongs to and shares the identical privileges and blessings of all the true Israel of God. It requires no sagacity to see that this separation of Israel and the church, this breaking of the continuity of the covenant of grace, failing to grasp the one Divine plan of redemption essentially identical throughout only assuming different forms, bears directly on the Pre postponement theory. The kingdom must then be wholly future. To speak of an appreciation of the gospel agency or human instrumentality which tends toward the establishment of the kingdom is entirely for a Pre, beside the point. He has sliced the plan of redemption, the covenant, into various dispensations, each one exclusive, therefore, there is no real relation between them. Since the kingdom is wholly future, eschatological, man cannot accomplish kingdom-labor in this dispensation; the prayer "Thy Kingdom Come" cannot be uttered by us, it is Jewish and belongs to another aion. The Sermon on the Mount must be on legal ground, Jewish; is law, not grace. Such are the drastic consequences of dispensationalism, of an erroneous view of the covenant.

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[85] *Deut.* 10 : 16., 30 : 6., *Jer.* 4 : 4. cf. also
Ezek. 44 : 7., *Exod.* 6 : 12, 30., *Lev.* 26 : 41., *Jer.* 6 : 10.

[86] *De Bereer,* See Tweede Jaargang, pp. 645—647., 678—679., 741—743., Zesde Jaargang, pp. 426—434., 456—461. Achtste Jaargang, pp. 293—294., 468—476. See also,
Scofield Reference Bible, pp. 1297—1298.

[87] This separation, and denial of Christ as King of the church formed the substantial grounds of Bultema's deposal from the Christian Reformed Church.

[88] Bultema, *De Bereer*, Tiende Jaargang. pp. 251 f.
cf. Eerste Jaargang, p. 174., 254. Vierde, p. 86., 362. Zesde, p. 223., Achtste, p. 219. Negende, p. 42.

[89] Robertson, *op. cit.*, p. 59.
cf. Kuyper, *E Voto. Zondag* XIX, *Heid. Cat.*, qu. 50—52. pp. 48 f.

This setting of the covenant, the eternal purpose of God in Christ throws illuminating light on the profound problem of Israel's place in the history of redemption.[90] Pre-s have simplified the solution, but have virtually cancelled the problem. No problem remains if we assume an eternal separation of Israel and the church, and a millennium in which they find the proper period for the realization of all those prophecies referring to Israel. Indeed, Pre-s are somewhat perplexed and confused as to the position of Adam, Enoch, and others, since they do not belong to Israel, nor are they members of the church. Added to the Tribulation saints and the myriads saved in the millennium, we must provide for at least five abodes of eternal joy and corresponding blessings. I do not deny the possibility of a future in store for fleshly Israel, but to give them a place of such prominence as Pre-s ascribe to Israel and assuming an eternal distinction and separation between Israel and the church is unwarranted and unscriptural. Pre-s claim the church age to be an *intermezzo*. Many objectors to the Pre scheme have used the identical argument and have urged that Israel was an *interim*. Perhaps the distinction is convenient, yet I do not believe either position is justified. *Interims, intermezzos* would fit a mechanistic scheme, but are excluded in an organism. That embryonic organism was revealed in paradise, gradually unfolding to the full-grown man, complete and perfect in Christ. Israel as well as the church *vica versa*, are forms in which the covenant has objectified itself and is being realized. The promise of redemption was given in paradise. The calling of Abraham was not particular but universal. The redemptive program assumed a particularistic character in Israel as nation only to transcend again these narrow confines and becoming universal in Christ, formally demonstrated at Pentecost. Paul deals with a strand of this question in Romans, 4 : 10—12,[91] and shows that justification was not conditioned by these outward ordinances, for it was reckoned unto Abraham in uncircumcision. Abraham is the father of all the children of faith.[92] While the Judaistic leaders continually sought refuge in the fact that to them had been given the oracles of God, urging that they were children of Abraham, Paul points out that only believers, viz., the spiritual seed, are the true and proper children of Abraham, and relates Christ to Adam: *Romans* 5 : 12. Humanity is one organism. God has eternally decreed to prepare one people, a world in organic relation to Christ, for which the Lamb of God was slain before the foundation of the world, for His eternal glory. In Christ that duality of Jew and Gentile has been removed, they now are one temple and one body.[93] From the moment Adam sinned until Christ's return there is but one way of salvation; the entire emphasis falls on the ethical, the moral and universalistic, not on the national, material particularistic and Jewish. This is diametrically opposed to the Pre conception, which in reality, exhausts Christ's teaching as well as the greater part of the Old Testament in the coming kingdom age. The millennial kingdom with the highly technicalized, detailed scheme becomes the compendium of far the greater part of revelation. This error would be avoided had Pre-s a correct conception of the covenant and how it is being realized, The Reformed Calvinistic view enables us to properly relate Israels place in the Divine plan of redemption as well as to understand the church. As Israel was nationally, so now the church universal is the visible institution in which the covenant of grace manifests itself and through which God is realizing His purpose: building the Israel of God out of every kindred and tongue, and tribe and nation.[94]

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[90] See De Jong, *op. cit.*, p. 169—204. And references to Bavinck, Kuyper, *et al.* *"Israels plaats in de Heilsopenbaring."*
Kuyper, *Dictaten Dogmatiek, Locus de Consumma. Sae.*, p. 151 f.
Doekes, *De Beteekenis van Israëls Val,* A treatise on *Rom.* 9—11.

[91] cf. *Gal.* 3 : 7—9., 16., 4 : 28.

[92] *Joh.* 8 : 39 f. 10 : 14—17.

Pre nivelism teaches a return of the Jewish sacrificial system during the kingdom age. They are driven to this position by their nivelistic interpretation of the last chapters of *Ezekiel*. Teleologically and ethically this is unthinkable as well as unchristian. These shadows and types, the symbolic ceremonial system has forever been put to naught by the perfect sacrifice, the true Lamb of God. To assert that these restored sacrifices will be a memorial pointing back to Christ is a mere hypothesis, an argument designed to meet the exigency but devoid of any proof. Moreover *Ezekiel* 45 : 15—23 very plainly states that these offerings are brought as a sin-offering. Restore the bloody sacrifices and we minimize the sacrifice of Calvary, we deny the complete efficacy of Christ's death. It would signify a retardation and not a progression; the full blaze of Calvary's sun would sink behind the black clouds of Judaistic ritual. Even in the dispensation of the symbols and types

[93] *Eph.* 2 : 11 f.
[94] *Heidel. Cath.* qu. 54.
See discussion of Kuyper, *Pro Rege.* II. pp. 122 f. on the church.

these bloody sacrifices were not the essential, but pointed to Christ. Again and again the prophets were led to the higher universal and ethical significance of these bloody sacrifices[95] and the Epistle to the *Hebrews* states in unconditional, absolute terms that Christ was the real sacrifice, who paid once and for all, for our sins.[96]

Pre-s despair of the agency of the gospel and depreciate the work of the Holy Spirit.[97] Christ promised to send His Spirit and to remain with us unto the end of the world. That Pre-s continually harp on *Mt.* 24 : 14 with an almost total lack of ever sounding the note of the great commission given in *Mt.* 28 : 18—20 calls for an explanation. That commission is not exhausted in mere witnessing, but includes discipling the nations. We may not minimize the power of the gospel energized by the Holy Spirit; it is power of God unto salvation.[98] The witnessing will not be unavailing; the promise of continual presence as well as the knowledge that all authority is given Christ in heaven and on earth assures us that there will be a not insignificant measure of success in the gospel ministry. While there is much wickedness and sin in the world, yet we should not be blind to recognize the glorious triumphs of this gospel and its uplifting power and salutory influence. Pre denies that Christianity is the final religion. They expect a gospel and agencies to propagate it in the millennium which will so completely surpass our efforts in this aion that we should blush with shame, seeing our feebleness. These ordinary means of gospel preaching they affirm are not intended as preparedness for the kingdom; they are incompetent to accomplish this task. Pre-s forget that God's method of saving a world is in Christ through the instrumentality of human agents, prepared and led by the Spirit of God. We may not deny or depreciate these second causes. Through and in them God is realizing His purposes. That purpose is not to rescue a few individual souls, but to redeem a world, a people to His eternal glory, and that plan of redemption includes the means whereby it shall be accomplished. Expecting all from a Divine catastrophic intervention exalts sheer supernatural power above moral and ethical sway. This is contrary to the

[95] *Ps.* 50 : 8—14, 23. 51 : 16—17.
Isa. 66 : 2. *Prov.* 21 : 27. *Hos.* 6 : 6. *Micah.* 6 : 6—8.
[96] *Heb.* 10 : 10—12.
[97] Kliefoth, *op. cit.,* p. 190.
McClenahan, *op. cit.,* pp. 297 f.
Brown, *Christian Theology in Outline,* p. 188.
Sheldon, *Studies in Recent Adventism,* pp. 17 f. 145.
[98] *Rom.* 1 : 16.

whole tenor of Divine revelation. Pre inherent pessimism, characterizing the history of humankind until the kingdom age as a continual process of deterioration begets a sour attitude toward this life and disheartens every endeavor or action to better the conditions of men in a sinful world. It virtually denies the divineness of this present world. It engenders a narrow view of watching for the coming of Christ, which is exhausted in looking and longing for the Rapture, to be removed from this world. This fails to recognize the manifold sense in which Christ is coming ; the history of redemption is one continual coming, from paradise to the consummation, Although the battle will continue, the strife will not be abated, yet God's promises are firm and sure, He will remain with us and renew our strength so that we may go forth conquering to conquer. Leckie has well observed, "It is evident, that the gospel, in requiring of us a spirit of generous and hopeful service towards our fellow-men, implies an estimate of human value and possibility which is as far as can be from Apocalyptic [Premillennarian] pessimism."[99] Pre engenders an uneven enthusiasm and begets a complacent sense of superiority. Pre-s tacitly assume that they are the elect. In true Bible School fashion every problem is settled in short-order by quoting a few or more texts of the King James version which superficially, at face value, seems to substantiate the particular doctrine they have in mind. They appeal to the Bible as if it were a text-book on systematic theology. Those not acquainted with their system are lost in the thicket of texts loosely juggled together. Its enthusiasm may arouse some rudderless souls but its general effects are not salutory nor does it contribute any material advance in systematic formulation of biblical truth. The movement is more animated as a reaction of emotion than one of a well defined, balanced, seasoned system of thought. That even eminent sainted scholars, once entangled and enmeshed in the Pre theory should engage themselves into speculative, arithmetic date-fixing demonstrates the fanaticism to which it leads. History is dotted with these vain calculations and the principles inherent in the Pre scheme are responsible for these irreputable pursuits.

Premillennialism breaks down under the weight of its own absurdities and inconsistencies. Chiliasm was defeated not because it was fought, but because it was mistaken. The most illustrious representatives of the early church, Irenaeus, and Tertullian advocating it when historical conditions were most congenial to the millennial cause, could not prevent it from being labelled a heresy. Nor can it be an argument too lightly valued that biblical scholarship has been decidedly averse to chiliasm. The *ignis fatuus, viz.,* exegetical nivelism, which for Pre-s is hard, slavish rabbinistic literalism, means stagnation, retrogression, strangles progress in christian truth and disparages, even denies, the work of the Holy Spirit, who illumines our minds, and leads us into the manifold wisdom of God. All the shouting of modern Pre-s about the plain truths of the Bible, accepting it in its plain sense, is illusory and deceiving. It may charm the uncultured, naive mind, but cannot commend itself nor satisfy anyone who is the least reflective. Such a nivelistic method of interpreting Scripture never has nor never will, solve any theological problem. Moreover it requires no sagacity to perceive that what is the plain sense for one may not be so evident for another. Such an exegetical canon is at bottom purely subjectiveistic, and even rationalistic. Premillennialism is a crude, biblicistic, simplicistic theory of realistic eschatology and itself shrinks from legitimately following out consistently its own principles. The attempt to combine in one consistent whole. in one world, earthly and heavenly conditions, to compromise between these two spheres, so that the resultant is a semi-earthly, semi-heavenly sphere of existence discredits the theory for the more thoughtful and reflective.[100] It either must exalt the earth to heaven, or must pull heaven down to earth and thus it involves itself in glaring contradictions with the body of established biblical truths. The more attentively it is scrutinized, the more consistent the *ignis fatuus*, viz., nivelism, is applied, the more fatal are the incongruities, vagaries and inconsistencies of the system. In order to reconcile these inconsistencies and to render the scheme workable, Pre-s must resort to imaginative, sought explanations, requiring a vast amount of ingenuity. Christ nowhere intimated, not even in His great eschatological discourse such a transitional period. Nor can this be distilled by fair, unprejudiced exegesis from Paul. On the contrary, everything points in the opposite direction. Christ's words to Pilate in *John* 18 : 36 "My Kingdom is not of this world" still stands. Pre-s may argue that the Kingdom will be established under wholly different conditions, nevertheless it will exist according to their theory on this earth. Again the New Testament gives plain indication that Christ will remain in heaven until the end of the world.[101] That kingdom will not be one of earthly, material felicity and blessing, but spiritual.[102] In Christ and in His true disciples that kingdom is already established and present.[103] The consummate coming of Christ will be evidently, and in harmony with the confession of the church of all ages, not to establish an earthly, Jewish kingdom, Himself visibly and bodily reigning in this semi-earthly, semi-heavenly realm of material existence, but for judgment.[104] An unprejudiced reading of the Scriptures renders one universal judgment, one universal resurrection. Nowhere is there intimation of a millennial reign intervening.[105] We are now living in the last aions; we can expect no millennium but only the consummate ages after this age as the proper consummation.[106]

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[99] Leckie, *op. cit.*, p. 296.

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[100] McLaren, *op. cit.,* p. 366.

I consider my task in this treatise as ended. The purpose was historical and dogmatical. I have investigated the early witnesses of chiliasm and traced the history of this phenomenon from its earliest stage, spending considerable time on the first three centuries of the Christian era in order to ascertain the extent to which chiliasm prevailed at that time. Likewise I have made an investigation of all the sectarian movements flourishing on American soil, propagating premillennarian doctrines. I have attempted to show the relation of modern Pre to the historical phenomenon chiliasm and to point out developments, elaborations of American premillennialism, which were found in several particulars. Besides this historical aspect it was my aim to objectively view and describe modern premillennialism. I have attempted to give a fair representation of what premillennialism connotes and teaches and have applied in my criticism of the theory the touchstone of biblical truth, which for the writer finds its clearest and most consistent formulation in the Reformed Calvinistic system. While it were possible to give a detailed exegesis of several biblical passages, I have not considered that to be the chief purpose of this treatise. Nor would such procedure be of avail. Where both agree as to the objective given, both acknowledging the infallible word of God as final court of appeal, the question relative to the method of interpretation is of primary significance. This I believe to be the vulnerable point of the entire system. The errors with which this theory is encumbered and the consequences to which it logically leads are of such a nature as to cause grievous concern. It is true that many writers who have made no special study of premillennialism, but merely incidentally pass decision and characterize it, take, if not an indifferent, then certainly a very conciliatory attitude toward the whole movement. This must be regretted. Such indifference is accountable in a large measure for the fact that premillennialism has gained such wide acceptance. Its strong appeal and attractiveness to the carnal mind, its simplicistic method of erasing the problems, its concreteness and the certain, superficial and tangible results of its exegetical principle make it a most appealing yet a most dangerous and vicious error. Although initially a question concerning the events that are to transpire prior and consequent to Christ's return, premillennialism has transcended these boundaries and today represents a veritable theology of its own. Its subjectivism, mysticism and pietistic strain coupled with a crude, realistic, nivelistic manipulation of the text cannot but be productive of revolutionizing all established christian beliefs. While I would refrain and justly so of labelling modern premillennialism as unchristain, yet it must sadly be affirmed that there are several particulars in the theory, several utterances made by the most enthusiastic representatives, and to be sure, in prefect agreement and logically related to their system, that are not christian. I believe, and the investigation I trust substantiates the charge that modern premillennialism is un and extra-biblical. These are hard criticisms and it grieves one to utter them.

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[101] *Lk.* 19 : 13., *Acts.* 3 : 21., *Heb.* 10 : 12—13.

[102] I. *Cor.* 15 : 50., II. *Thess.* 2 : 1—3., *Rev.* 14 : 17.

[103] *Zech.* 9 : 9—10., *Lk.* 17—21., II. *Cor.* 10 : 3—4.

[104] *Mt.* 13 : 31., 41., 16 : 27., 25 : 31.
Acts. 3 : 21., 10 : 42.

[105] *Dan.* 12 : 2., *Mt.* 13 : 30., 37—43., 16 : 27., 25 : 31.
John. 5 : 28—29., *Phil.* 3 : 11., *Acts.* 3 : 21., 10 : 42., 24 : 15., II. *Thess.* 1 : 6—10.. *1 Cor.* 15 : 21—25., 2 *Cor.* 5 : 10., 2 *Tim.* 4 : 1., *1 Thess.* 4 : 16.
Heb. 10 : 12—13. *Apoc.* 20 : 11—15.

[106] *Acts.* 2 : 17., I. *Cor.* 10 : 11., 15 : 23—28.
Heb. 1 : 2., 9 : 26., I. *Tim.* 4 : 3., II. *Tim.* 4 : 18.
Phil. 3 : 20—21., I. *Thess.* 1 : 10. I. *John.* 2 : 18.

Does this mean that we can in no wise appreciate modern Pre-s? This indeed would be far removed from the truth. I recognize to the full the earnest devotion, untiring christian service and enviable christian enthusiasm manifested by great numbers of Pre-s. Their literature as anti-intellectual breathes a warm, evangelical strain. While intrinsically, the inherent principles of Pre, with its low estimate of the efficacy of human agency must disparage the incentive for missionary endeavor, yet it must frankly be admitted that such abridgement of missionary enthusiasm cannot be charged against Pre-s. This is one of their happy inconsistencies. Many of their number have an enviable record, holding a foremost place in the world of missions. We stand shoulder to shoulder with them opposing the onslaughts of higher criticism and rationalism. The difference is not the antithesis of Christianity versus Liberalism or Modernism as even many Pre-s suppose. Since Pre-s see but one alternative, either Pre or Post-millennarian, the antithesis is for them one of Christianity; supernatural, revealed religion, which they claim is the Pre position, and modernism, liberalism, evolutionism, humanism, rationalism; in short a naturalistic, man-made religion; which Pre-s affirm is the Post-millennarian view. This however, is not by any stretch of the imagination the real issue nor does it justly characterize either position. On the contrary, we agree with Pre-s, we appreciate their positive unshaken stand and confess with them the belief in a Triune God, Almighty Creator of heaven and earth, Who has revealed Himself in His infallible Word, culminating that revelation, in the Word made Flesh, in in Jesus Christ our Lord. We confess with them in opposition to evolution and pantheism which unduly emphasizes the immanence of God at the neglect and denial of His transcendance, both His immanence and transcendance. We together believe in the supernatural Virgin Birth of Christ and in direct opposition to those who herald a theory of a "vanishing Christ," we firmly assert His visible, bodily, supernatural and catastrophic return in power and glory. While we differ as to several particulars relative and consequent to His coming again, we agree that this coming is a necessary link in God's redemptive plan in consummating the ages. Together we recognize the the fact of evil, man's proneness to sin, his guilt, moral responsibility and the fact of one day being summoned before the righteous judgment seat of Christ to render account of his life and there to receive a just eternal punishment or reward as the case may be. We acknowledge the vicarious atonement made by Christ on the Cross. The glorious fact of the resurrection, and all the truths connected therewith, death swallowed up in victory by the risen Lord, a fact which is the day-spring of our hope, encouraging and inspiring us for Christian service, its animating power to stir and elevate, to comfort the depressed and sorrowing; truths which vitalize and energize, which envisage, be it but in part, something of the consummate life to be enjoyed eternally; while we disagree as to a number of details relative to this body of revealed truth, we are at one in affirming and believing the essential elements contained in it. Happy indeed is the anticipation of that time when all disputes will have ended, when together with that blood-washed throng we shall stand around His throne eternally praising and glorifying Him who loved and gave His life for us. And in God's measurement of time this day is not afar. Already the beacon lights on the shores of eternity send forth their everlasting rays of hope and cheer. The eternal morning will soon dawn and we shall wake up to see the untold splendor of the rising sun. "For as the lightning cometh out of the east, and shineth even unto the west; so shall also the coming of the Son of man be." A little while and ye shall not see me; and again, a little while and ye shall see me." "Watch therefore: for ye know not what hour your Lord doth come." "Though He tarry, wait for Him." And so with the one, holy, catholic church we shall passionately utter the fervent prayer, "gazing, pondering, till our souls are so subdued into the profoundest adoration, and our hearts so inflamed with the most wistful expectation, that our lips can but cry—'Even so, come, Lord Jesus'."[107]

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[107] McLaren, *op. cit.*, p. 376.

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